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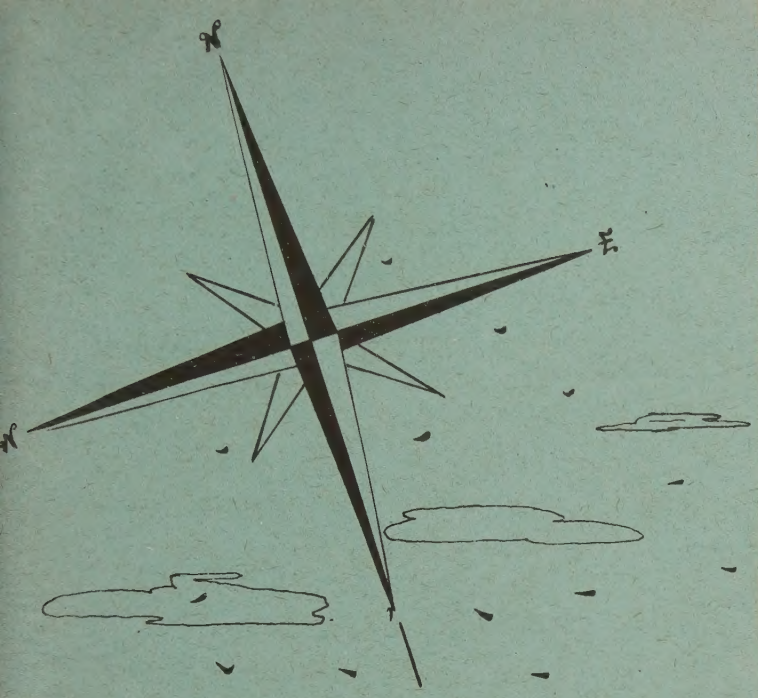

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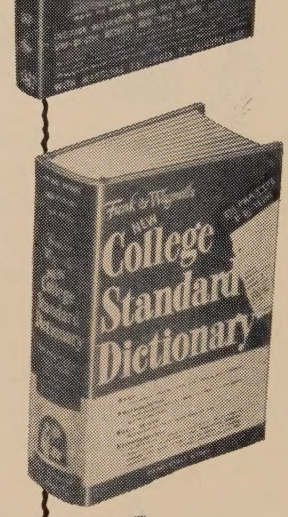

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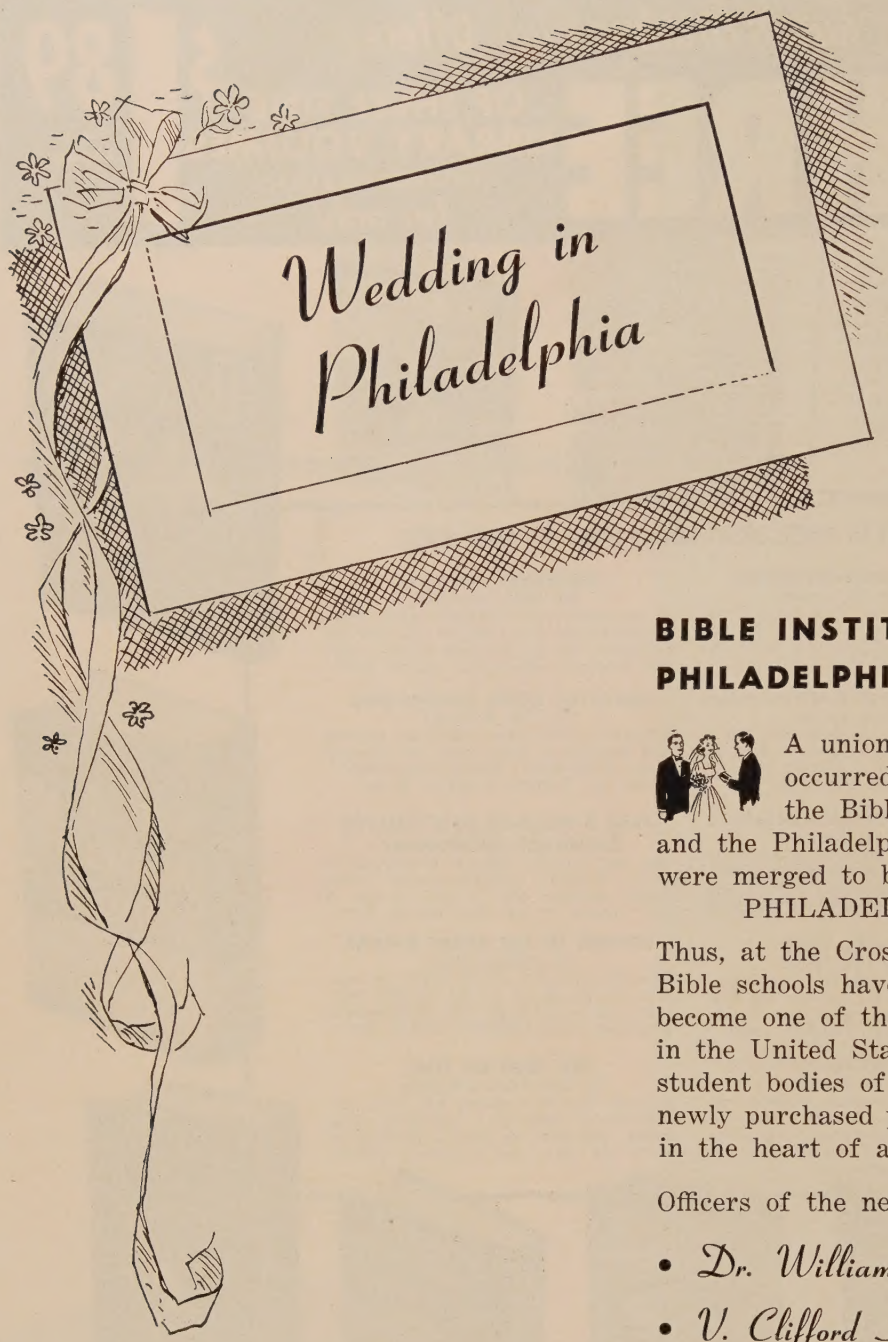
Volume 13
Number 2



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A union of far-reaching significance occurred April 17 in Philadelphia when the Bible Institute of Pennsylvania and the Philadelphia School of the Bible were merged to become the
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- *Dr. Clarence E. Mason, Jr.,* Dean

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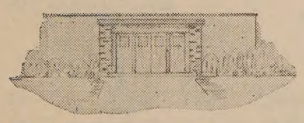

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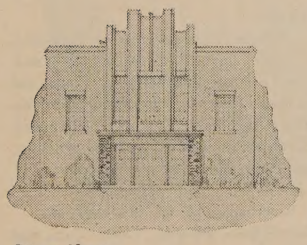

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism

JUNE • 1951 *Volume 13 Number 2*

THIS MONTH

NEW NAME on the CHRISTIAN LIFE masthead (this page, lower right hand corner) this month is that of W. Edward Boice, who assumes the position of advertising manager for your magazine.

BOICE

For the past three and one half years advertising and sales promotion manager of the Free Methodist Publishing House in Winona Lake, Indiana, he brings a wealth of experience to his new duties.

His background includes service as advertising manager of R. G. LeTourneau, Inc., of Longview, Texas; sales promoter with B. F. Goodrich Company; and account executive with Lord and Thomas, nationally known advertising agency. Active at one time in advertising and production with Firestone Rubber and Tire Company, he served during the war years as assistant field director and army camp counsellor with the American Red Cross.

Along with his helpful background, he brings to Chicago his wife, Florence, and four children—ranging in age from two to eleven. Interested in Christian service, he and his wife formerly operated a mission in suburban Chicago while he was active in the advertising field.

CHRISTIAN LIFE happily presents its new advertising manager to you, the readers and advertisers who benefit through the ministry of its advertising columns.

Boice succeeds Elvin Torsell, advertising manager of CHRISTIAN LIFE for the past three years, who now enters the advertising agency field, specializing in religious accounts.

Today CHRISTIAN LIFE's advertising lineage has grown to a position of recognized leadership in the Christian field. All indications point to continued development in this vital phase of the ministry God has entrusted to us.

And as this service to our readers, as well as the editorial coverage, continues to bring a wealth of information to you as readers, responsibility grows. Thus as we look ahead to the future for God's blessing for both of these services, as well as for the expanding ministry of the circulation department, we covet your prayers for each member of the staff. For only as God's people uphold CHRISTIAN LIFE in its ministry can we hope to bring to you the blessing and inspiration for which you look in the pages of CHRISTIAN LIFE.

NEXT MONTH

From Grand Central Station comes the story of Ralston Young, red cap with a burden for souls. So unique are his life and service that he has captured the attention of a nation. Now the facile pen of Frances Tucker introduces him to CHRISTIAN LIFE readers.

"When a body gets useless and a burden, then she's better off with the Lord," said Aunt Becky. And it was Phineas Lawson's job to prove that her children did care. The big July issue again brings you Bernard Palmer's loveable old stonecutter.

First in a series of Key Cities—USA is next month's feature article on Minneapolis and St. Paul. You'll meet evangelical leaders and organizations, thrill to evidence of God's work in the Twin Cities. Here's another CL "first" in Christian journalism.

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"Christian Life" succeeds "The Church School Promoter," 1939; "Sunday School Promoter," 1943; "The Way Magazine," 1940; "Sunday Magazine," 1943; "Christian Life and Times," 1946; "Religious Digest," 1934; "Sunday School Digest," 1948.

Dr. Percy Crawford,

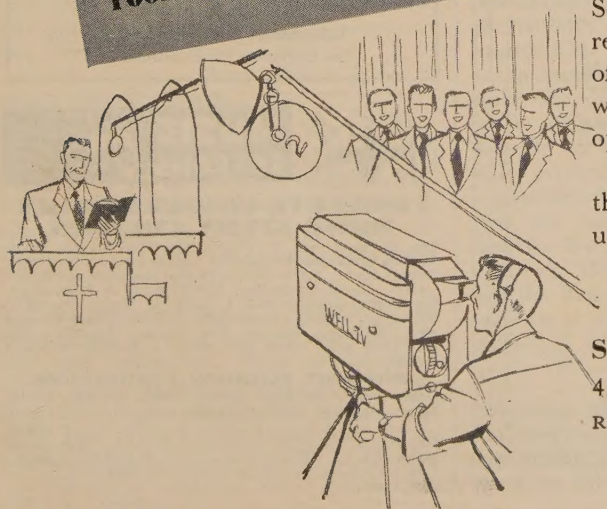
PRESIDENT OF THE KING'S COLLEGE,

Says **"Sunday School can be the greatest single channel for winning young people to Jesus Christ if Christians will only take advantage of it."**

Percy Crawford has been a pioneer in using modern methods to reach young people with the gospel. His "YOUTH ON THE MARCH" telecast over the ABC network reaches an estimated audience of 10,000,000 every Sunday night. As founder and president of THE KING'S COLLEGE, he is vitally concerned with Christian education. His Pinebrook Bible conferences are a source of inspiration to thousands every summer. Dr. Crawford's opinion of Sunday School today is highly significant:

Sunday School *is on the march* again!

"Sunday School is on the march again—and there's room in the ranks *for you*



"Among all the resources that we have today for doing the Lord's work, the Sunday School is of prime importance. None of our modern media—as wonderful as they are—can fill its shoes. No other agency is set up to do the long-range job of teaching children the Bible and leading them to Jesus Christ.

"Those of us who use television and radio and other means to preach the gospel are like the advance guard of the Lord's army. We're out meeting Satan on his own ground. But we depend on the local Sunday School and church to move in and secure the ground before the enemy can counterattack. *More than that, the Sunday School itself should be on the march—reaching out to boys and girls and men and women instead of waiting for them to come to the Sunday School.*

"This crusading spirit was the very heart of the Sunday School movement in its early days in England. It marked the great resurgence of Sunday School in the last century under the leadership of men like Dwight L. Moody and John Wanamaker. It is the spirit we must have today if Sunday School is to fulfill its God-given opportunity in these times.

"What about you? Are you doing your part? Remember this: God can use the Sunday School only to the extent that He can use Christians *in* the Sunday School!"

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Readers Write

More "By This Shall All Men Know"

The following resolution was passed unanimously by the delegates to the annual Spring Convention of the American Council of Christian Churches, meeting in Nashville, Tenn., April 25-29, 1951:

Whereas, CHRISTIAN LIFE in March, 1951, featured an appeal entitled "By This Shall All Men Know," that the American Council of Christian Churches and the National Association of Evangelicals come together, and

Whereas, in the April and May Issues of the same journal, excerpts were taken from numerous letters solicited from various church leaders, and

Whereas, in both the March editorial and the numerous statements of the April issue, not only were certain distortions offered to the reader, but the position and spirit of the American Council of Christian Churches and the International Council of Christian Churches were misrepresented. Since Dr. Carl McIntire, president of the ICCC, has presented to CHRISTIAN LIFE a statement concerning the position, history and activity of the Twentieth Century Reformation Movement represented in the ACCC and the ICCC,

BE IT RESOLVED that this annual spring conference requests CHRISTIAN LIFE to honor the request made by Dr. McIntire that the statement be printed in full.

Issues as important in the history of the church are entitled to be presented by those who have committed their Christian testimoney and lives to them. This Council feels that its testimony and position needs to be understood by all the readers of CHRISTIAN LIFE in view of what has been presented to them in the previous issues.

Brotherly love, mutual respect and commitment to the faith once delivered unto the saints support, we believe, this respectful request.

■ *Statements were offered for publication by both the National Association of Evangelicals and the American Council of Christian Churches. Both were declined. The issue,* CHRISTIAN LIFE *believes, is not whether the ACCC or the NAE or any other evangelical group or denomination is right or wrong, but rather, that all should exhibit the love commanded by Jesus Christ.*

Heavy mail response to the editorial "By This Shall All Men Know" (CHRISTIAN LIFE, *March,* 1951) *clearly indicates, as the article asserted, that the squabble over issues is a pre-occupation of the hierarchy of the guilty groups—and is deplored by the majority of both pastors and laymen. The solution, therefore, rests with the millions of Bible-believing Christians who will pray God for their leaders that He will yet pour out the fullness of His Holy Spirit in revival power that "By this shall all men know that ye are my disciples, if we have love one to another"* (*John* 13: 35).—EDS.

* * *

Unity at any price is wholly unsatisfactory to those who would please their Lord and be a separate people from unbelievers. . . . I John 5: 2 states, "By this we know

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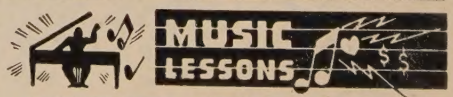

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that we love the children of God, when we love God, and keep his commandments."
Detroit, Mich. W. C. STANDRIDGE, *Pres. Associated Gospel Churches*

* * *

Believers are not to "make" unity, but to "keep" the unity which the Holy Spirit has already established. . . . There can be no unity until and unless believers recognize one church—and that church the body of Christ.

WAYNE A. WEBB, *Ass't. Pastor*
Chicago, Ill. *North Shore Church*

* * *

II Cor. 6: 14-18 speaks in very plain language regarding the unequal yoke of believers with unbelievers. If many of our churches had backbone enough to stand firmly on the teaching of the Bible, regardless of criticism, perhaps our country would not be in the un-Christian condition it is today.
Ellensburg, Wash. FRANKIE M. MOFFET

* * *

We all live in glass houses. . . . Judge not lest ye be judged. . . . The way out is not depreciating others. It is rather to appreciate what the Holy Spirit has been able to accomplish through denominations as well as through individual churches wholly dedicated to Him.
Zuni, N. Mex. REV. C. KUIPERS

* * *

A new and greater foundation for cooperation will be discovered which will eliminate some within evangelical folds and include others whom we now consider rank outsiders, who, in spite of doctrinal irregularities, possess a Christ-like spirit.

REV. ARTHUR W. WITHERSPOON
Columbus, O. *The Apostolic Gospel Church*

* * *

Hitler said it took a common hatred to unite a nation—so the opposite would be a common love to unite Christians. Let that common love be Christ.
Corvallis, Mont. MARION GREGG

* * *

What further exhortation do we need than I Peter 3: 8, 9: "Finally, be ye all of one mind, having compassion one of another, love as brethren, . . . Not rendering evil for evil, or railing for railing: but contrariwise blessing . . ."?
Lake Kushaqua, N. Y. DOROTHY FLORY

* * *

I do think it is possible for all evangelicals to work together in Christian love and cooperation. As we draw nigh to God and He purges us of *self*, our worst enemy, we are filled with the love of God. . . .

MRS. MELVA LANGLEY
Sedro Woolley, Wash.

* * *

It certainly shows a sad lack in Protestant faiths when we cannot unite wholeheartedly in prayer for those whom Christ died to save. Who do we think we are, anyway?
Okanogan, Wash. MRS. BESSIE HOOPER

* * *

I am persuaded that it is possible for all evangelicals to work together in Christian love and cooperation, *when we submit to God's order and way of doing things.* We give knowledge priority over love. God gives love priority over knowledge.
Oakland, Calif. F. J. MOKMA

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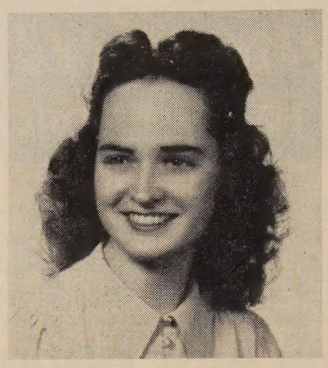

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Jean Wadlow

SOLID STUDY

Mid-South's catalog sold me on the school. The courses listed were just what I needed. Now, having finished my first year, I know that the catalog didn't begin to describe the courses. The Bible means more to me every day and already *I am looking forward to next year when courses will build on the solid foundation I received this year.*

Carl Rentschler

CLOSE CONTACT

Whether I'm in the President's office, in the classroom or mowing the lawn of the campus, my close contact with students and faculty make Mid-South more than a school. It's a choice place *where teachers make my problems their own and where every student is a friend.*

Charlie Hammond

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* * *

How foolish to waste time quarreling when precious souls, for whom Christ died, are dying and going to Christless graves.

Carlotta, Calif. EARL SHIVELY

* * *

Victory? As soon as Christians will "Let go and let God!" He did not divide His Son's body; men have.

Stuart, Ia. MRS. LEO WISSLER

* * *

. . . The only thing that will bring about cooperation is persecution such as is described in the article by Russell T. Hitt. When men are forced to face a firing squad for Christ, differences are not discussed.

Rochester, N. H. LESLIE MARK

* * *

Each individual who claims to be a Christian should pray earnestly to "be of one mind in Christ," and make a personal practice of loving one another.

Bryan, O. MRS. ILA E. ALWOOD

* * *

All of us must confess that we have sadly failed in "loving the brethren." Supposedly fighting for truth, we have grossly violated this fundamental law of faith.

Detroit, Mich. REV. B. M. NOTTAGE

* * *

What can be done to bring evangelical cooperation about? I just finished reading "Strange Valedictory" by Jean Bell Mosley and one sentence stands out: "But you must never think the other's music is queer, for he may hear a different drummer."

Hazelton, Idaho JERRY LA CELLE

* * *

The solution? Organizational fellowship should be held only in accord with the dictates of one's own conscience. Individual fellowship should be as broad as the body of Christ. Then, with a real love toward one another and toward God, we can face the real issue—the salvation of lost souls.

Elmhurst, Ill. REV. JACK MACDONALD
Grace Bible Church

* * *

I am enclosing Phillips (Letters to Young Churches) translation of II Timothy 2: 22-26: ". . . have nothing to do with silly and ill-informed controversies which lead inevitably, as you know, to strife. And the Lord's servant must not be a man of strife: he must be kind to all, ready and able to teach: he must have patience and the ability gently to correct those who oppose his message. He must always bear in mind the possibility that God will give them a different outlook, and that they may come to know the truth."

Seattle, Wash. DR. L. DAVID COWIE
University Presbyterian Church

* * *

I doubt if evangelicals can cooperate actively, but we could have the love to cooperate passively by leaving each other alone.

Tillamook, Ore. MRS. J. SPENCER GEORGE

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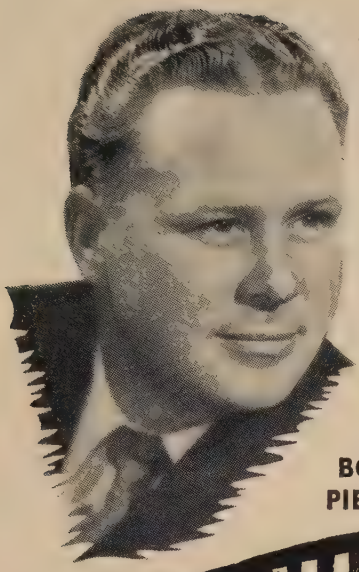

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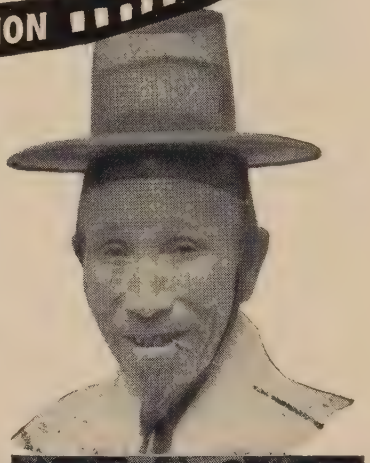

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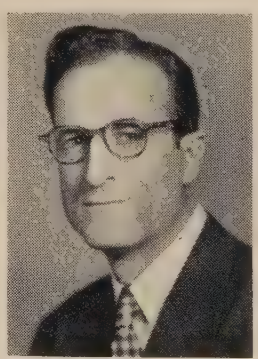

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The men who feel it their duty before their God to uphold some phase of truth, such as Bible separation, believers' baptism and so on, should be careful to act as God directs, and be unmoved by brethren's criticism that they lack love by so doing.
Galaway, N. Y. JOHN H. GREENING

* * *

I am afraid it is going to take a major catastrophe to bring the warring factions of present-day evangelicals together in a common bond of love and mutual helpfulness.
Habana, Cuba PAUL H. WILSON

* * *

Christian fellowship is like spokes on a wheel—the nearer the hub, the closer the spokes. The nearer the rim, the farther apart are the spokes. . . . The nearer we get to Christ, the nearer we will get to each other.
Cedarville, Ill. REV. ROBERT S. WILSON
Evangelical Congregational Church

* * *

Those of us who have the revelation of eternal truth given to us in the Word of God deplore the bitterness and acrimony that is being displayed in certain quarters.
Philadelphia, Pa. REV. E. G. VINE
General Sec'y., Regions Beyond Missionary Union

* * *

Let's take all the brethren to the meeting announced in I Thessalonians 4: 17. After that meeting we can rest assured there will be no more trouble.
Philadelphia, Pa. REV. R. G. UHRICH
Third Church, E.U.B.

* * *

While it is true that a deeper love between the brethren is definitely a "must," I believe that it is a matter of personal heart searching. Deeper spiritual life would accomplish desired results.
Vancouver, Wash. DOUG PESZNECKER

* * *

I represent those of the laity who have been confused by reliable men all claiming to have the leading of the Spirit in their lives. . . . It has gotten to the place where we must become fruit inspectors and it is a pretty disillusioning business.
Mt. Hermon, Calif. MRS. ROBERT E. QUIST

* * *

If one evangelical admits that another is also a true Christian, then the Word plainly teaches what his attitude is to be. . . . This business of openly doubting another Christian's word and motives in spite of what he says infers that he lies!
Elyria, O. ELROW LAROWE, *Sec'y.-Treas.*
The India Mission

* * *

As long as the church is evangelical, other factors should be left behind.
Worcester, Mass. REV. GORDON E. WATT
Good Samaritan Church of God in Christ

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It is true we are to live a separated life, but not separated from those of the household of faith.
Flushing, Mich. OREN R. ALGER

Startling Commentary

Just got through reading Russell Hitt's startling commentary, "Today's Book of Martyrs." It is high time we evangelical Christians were becoming alarmed. Following is another thing happening before our very eyes, reported to us by a Colorado school teacher: "In our school, the great majority of students are Spanish and Catholic. We are not allowed to use any part of the Bible in the classroom. When the Gideons passed out New Testaments to the children last year, the priest gave a picture show for the Catholics. The admission was one Testament. The next morning they were torn up in the streets."
Chicago, Ill. PETER F. GUNTHER

Left Out

In your March issue, page 9 has to do with trustworthy faith missions. The list may not be intended to include all such, but if it is repeated, why not include the Japan Evangelistic Band?
Concord, N. H. THERESA E. RAND

■ *The advertisement on page 9 included only those missions belonging to the Interdenominational Foreign Mission Association. Without doubt, many worthwhile groups, such as the Japan Evangelistic Band, are not members of this agency.*—EDS.

Pro-Alcohol?

The story written by Philip Ketchum, entitled "Voice of the People," certainly does not measure up to the high standard of CHRISTIAN LIFE from a temperance standpoint. It occurred to me that if the "Reverend," as he was called in the story, had been a true Christian, he would have converted the bartenders and beer drinkers.
Campbell, Calif. MARION PARKER

* * *

It is unfortunate that a story like "Voice of the People," in the March issue, should contain so many objectionable ideas which are inconsistent with facts and Christian ethics. I believe the statement of the newspaper reporters about having a glass of beer —and a couple more beers—was entirely too casual and unnecessary to a story in a Christian magazine.
Lakeport, Calif. MRS. FRED STEWART

In Error

I note in Hart Armstrong's article, "How Long, O Lord," that the state of Israel is called Israeli. That is in error. The leaders of Israel have stated that the new nation shall be known as "Israel," and its citizens as "Israeli."
Milton, Wash. MRS. M. E. CAMPBELL

■ *Thanks to alert Reader Campbell for this correction.*—EDS.

Missionary News Map

The April number is splendid on its "Missionary News Map" page and in all its news.
Springfield, Mass. CLARA RICHMOND

* * *

Thank you for your splendid Missionary News Map. For busy people like myself,
(*Continued on page* 14)

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So You're Not Interested in Christian Education . . .

THEN you are not interested in Tom, and in the countless young men and women like him who have met with foul play at the hands of the American public school and state university system.

You see, Tom was like any other normal young fellow with a Christian background. Since his early days in the beginner department he had heard the Gospel faithfully taught and preached in Sunday school and church. At home the principles of the separated life had been made plain to him. As a result, Tom had responded to an altar call one day just after he had turned twelve. Shortly afterward he had been baptized and received into the church. So far as Tom, his parents and his pastor were concerned, he was set for life.

But that is where they were all wrong.

Tom's record in high school was not exceptional—but it was good. His grades were fair. Although not exactly a leader, he was well-liked by the other Christian boys and girls who, like himself, did not participate in school dances or attend the local theater.

As graduation time drew near Tom and his friends discussed their next move. Some were going directly to work. Others had already decided upon Bible school or Christian college.

Tom's parents had nothing against Christian schools. But they had just bought a new car, and to keep up monthly payments and at the same time cover tuition at the Christian college where some of Tom's friends were going looked too difficult. The state university required no such fees. Besides, it offered better equipment and a wider range of studies.

The trouble was, they reasoned on a physical basis—not on a spiritual.

Tom should have gone to the nearby Bible school *first,* his parents said later. Then he would have had a firm foundation in the Word of God. But the price of their afterthought was costly.

Certainly Tom was a good boy. But his roommate wasn't. Tom knew the Scriptures fairly well and was sure of his faith in Christ, too. But his instructors ignored or ridiculed the Bible, and they knew more about the subtle ways of appealing to a boy's mind than Tom realized. Yes, Tom was a Christian, but the girl he fell in love with wasn't.

During his first summer home from school Tom's parents were puzzled at some of the things he said. The next summer they were worried at what he both *said* and *did.* By the end of his junior year Tom's parents were desperate. From then on they were plunged into one sorry episode after another.

Or, if you're not interested in Christian education, you may have reasoned like Mr. Blackwell.

A successful Christian businessman, Blackwell was always ready to lend a helping hand to the many Christian organizations which came to him for contributions. . . . That is, all but Christian schools.

"Let someone else support them, or let them adjust their budgets so they can finance themselves on the tuition fees which they collect," he said. "Meanwhile, I'll give to more direct missionary or evangelistic efforts."

Things went along well for Blackwell and his philosophy until the day when the head of the mission board in which he was most interested visited him. "I'm getting along in years, you know," he said. "I wish you would pray with me that the Lord will give us special wisdom in helping pick my successor."

"That shouldn't be much of a problem," replied Blackwell. "There are any number of missionaries on the field who have had years of practical experience."

"But that's where the difficulty lies," responded the veteran missionary. "Today experience is not enough. To meet social and cultural demands of many missionary fields now, the effective missionary must have had a Bible institute or college education. We cannot and must not sacrifice the spiritual, but it is equally suicidal for us even to take on the staff too many young missionaries without formal education beyond high school."

In fairness to Blackwell, it should be said that when the long search was ended and the missionary board had found a college-trained man for its executive, he ruefully admitted, "I guess I've had the cart before the horse. Just as the engineers in my plant must be better trained today than ever before, so we must recognize that our Christian schools provide the training necessary for more effective Christian workers. And to do their job well these schools need the financial support of all Christians."

The tragedy of our day is that these two hypothetical cases are altogether too typical. For despite the tremendous contribution which Christian education already has made, many Christians do not yet comprehend the desperate plight in which the young school-age Christian finds himself today.

While long able to concede the necessity of seminary work for ministerial preparation, up until a few years ago most conservative Christian leaders felt that a Christian college was more or less optional. Many of them, however, were hard put to make any sort of case for Christian education at the grammar or secondary school level.

That day is passed.

For Christian leaders who have taken the trouble to find out have discovered that with few exceptions the public school system—from first grade through the university—levels a consistent barrage of naturalistic philosophy and godless atheism at the unsuspecting student.

These men are well aware of the need that often arises for specialization in certain fields of higher education—either on the undergraduate or the graduate level. But they point out that such training taken without a proper secondary, Bible institute or college background in great principles of our faith in Christ and inerrancy of the Scriptures stands the chance of being dealt a crippling blow by the impact of a Godless educational system. And to them this risk has mushroomed to such proportions that it can no longer be ignored.

Despite the seriousness or enormity of this problem, however, it is not beyond solution. The editors of CHRISTIAN LIFE believe that helpful suggestions will be found in the pages of this special issue, dedicated to the great and growing mission of Christian education.

But the only real answer can come when we, the people of God, aware of the situation, prayerfully seek His guidance in the part each of us should play in its solution.

That each of us has a part to play, however, is no longer debatable.

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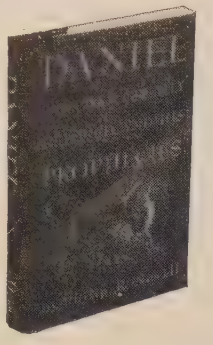

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(*Continued from page 11*)

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* * *

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Apple Creek, O. HOWARD HAMMER

■ *Sorry, extra Missionary News Maps are not yet available. Would more readers want additional copies?*—EDS.

From Far-Away Places

We appreciate CHRISTIAN LIFE a great deal for its timely articles, especially in the fields of evangelism and missions. Being missionaries ourselves, we are greatly interested in your call for the immediate evangelization of Japan. Author Hoke's articles are truly challenging. We also solicit your prayers for our work in Rhodesia.

Filabusi, S. Rhodesia REV. L. B. SIDER

* * *

We look forward eagerly to each issue of CHRISTIAN LIFE. In it we find not only news from the U. S. and other fields of the world, but we also become informed as to the Lord's working right here in this land!

Tokyo, Japan PAUL GOERCKE

* * *

We enjoy CHRISTIAN LIFE out here and certainly have appreciated the news and pictures of the revivals in America. We praise God for the working of His presence throughout the country. We pray you will continue with the spiritual emphasis in your magazine.

Vocogong, Central India MAX E. BANKER

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No matter what your occupation or how meager your store of knowledge. If you are a Christian, you are teaching daily.

NO MATTER who you are, whether you like it or not, you are a teacher. I don't mean to shock you. I simply point out the plain facts of effective Christian living today.

No one would blame you for wanting to duck a professional teaching career. Manners and morals of school children have hit an abysmal low. Teachers in some public schools are mocked, insulted and often driven to complete nervous collapse. To this insult is added the injury of a pay scale that often sinks below subsistence level.

But even having escaped such a catastrophic position, you still are liable. Granted you may lack the portfolio of a college professor, high school instructor or grammar school teacher. That does not relieve you of the responsibilities which every teacher must acknowledge and assume. For no matter where you are, what your daily work may be or how little you may count your influence, so long as you have accepted the Lord Jesus Christ as your Savior you are in a full-time teaching position.

Don't let this fact frighten you. And don't let it make you feel too important. It's not difficult to be a good teacher. All you need to make sure of is that you're worth imitating. For the Lord has made learning a simple act. We learn almost everything by imitating others.

We've never needed Christian teachers the way we do today. Talk to a pastor, and he'll mention the dearth of good Sunday school teachers. Speak with a Christian educator, and he will bemoan the lack of consecrated, unselfish Christian teachers in our school systems. Sit in with some Christian counselor, and listen to people's tales of woe. You'll breathe a prayer for more and better Christian leaders, adults, fathers, mothers, brothers, sisters and sweethearts who together make up the greatest front of Christian teachers in the world today. And somewhere in that line-up you belong.

The first group that pops into most people's minds when we speak of Christian teachers are those unselfish individuals who make up Sunday school teaching staffs. And those Sunday school teachers are mighty important people when a man like J. Edgar Hoover is

(*Continued on page* 69)

Christian Education Comes of Age

Hamstrung by disinterest and often woefully inadequate support, Christian Education has patiently, prayerfully reached the top in a long, hard, up-hill struggle—but it needs your help *now*.

CHRISTIAN EDUCATION has come of age.

Once sneered at by the world, tolerated by secular education and given only grudging support by evangelical Christians who should have been its staunchest supporters, it has patiently, prayerfully toiled in a long, hard, up-hill struggle. Now it has neared the top.

Yet there is much to be done.

This is what CHRISTIAN LIFE magazine discovered when it conducted an exclusive survey among more than 500 Christian schools on all levels.

Miracle of the present-day Christian educational picture is the emergence of the Christian Day School of the parent-society type, supplementing vigorous parochial school efforts of some education-conscious Protestant denominations.

No less encouraging is the steady development of the Bible institute, with a new double-barreled emphasis on academic proficiency and modern methodology.

In the same vein, Christian colleges and seminaries have demonstrated continuing interest in improving their educational standards and broadening their scope of cultural and social development.

Relatively new on the scene is the Christian secondary school, academy or junior college—formed for the most part because of the distressing moral laxity prevalent in secular schools on this level.

New buildings are being erected, new techniques such as aviation and radio are being utilized, social activities and athletic programs are being given new consideration.

And yet CHRISTIAN LIFE'S exclusive survey finds that many schools have not kept pace. Academic standards in some schools are still surprisingly low. Student activities have improved—and yet some wholesome activities are missing from many schools' "extra-curricula."

Virtually unanimous is the admittance that textbooks are not up to desired standards—that many secular textbooks are used which require careful Christian interpretation. Most schools reported that the matter is "under consideration" or that members of the faculty are "planning to write their own"—yet few could point to successful published efforts.

Hamstringing Christian educators and their often overworked, under-paid staffs is the woefully inadequate support given by Christians in general and—more surprising—by Alumni in particular.

CHRISTIAN LIFE'S survey, first of this magnitude ever attempted in the field, yields these important and challenging conclusions:

Elementary Schools

As Christian Education has "come of age," each phase of it has its particular struggles. But probably no level of training has had to defend itself more than the elementary or "day school." A relatively new development on the educational front, it has faced some formidable opposition. (See Editorial, page 12.)

Bible schools and Christian colleges and seminaries have already-established ministries. The Christian public has come to accept them as an essential part of overall gospel effort. But, to many believers, the Christian Day School has loomed up an unnecessary expenditure.

"I'm already paying for my kids' education through taxes," reasons an overworked parent, trying to stretch his shrinking pay envelope. "Why should I shell out more money?"

The way the Christian Day School has answered that question is nothing less than a modern miracle. Pointing to the deadly danger of evolutionary training that has permeated public school education in virtually all grades and fields of study, it has offered Christ-centered, Bible-based instruction. It has issued a timely reminder of the value of the human soul; it has brought home the marvelous potentiality of a young life claimed for God.

And what's more, its success has dramatically demonstrated the truth of its thesis.

CHRISTIAN LIFE'S exclusive survey reveals that a growing number of alert evangelicals have sprung into action. And the result has been the formation of a vast new system of Christian education.

Schools in this classification are one of two types: *Parochial* or *Parent-Society*. If sponsored, supported and controlled by a denomination, the school falls into the Parochial category. But if launched by individual parents and other interested parties in the community, the school is Parent-Society in nature.

How many Christian elementary schools there are in all is hard to estimate. Parochial schools total 2,400 according to latest figures; Parent-Society schools are estimated at about 400 by one authority—and their number is constantly growing. CHRISTIAN LIFE'S survey included schools of both types.

Most amazing feature of the survey was the fact that over 90 per cent reported ownership of their buildings.

Another encouraging factor was the uniformly high standard of instruction offered. While some accepted teachers with "State Certificate" or "Junior College Training," the

vast majority specified college graduation as minimum requirement for their full-time teaching staffs.

Textbooks, while less of a problem to educators in this field than in others, still left much to be desired. The majority admitted that there were many books in the social and physical sciences that needed careful interpretation. And even those who professed general satisfaction with the public school texts they were using, were, for the most part, quick to admit the dearth of good Christian material. Many lauded the efforts of such organizations as the National Association of Christian Schools, the National Union of Christian Schools and The Christian Educational Foundation.

While educators in the elementary school field were generally optimistic, they joined those in other fields in a justifiable call for help. Building plans reach staggering totals; facilities (especially libraries and science laboratories) must be greatly improved; Christian textbooks are a present "must;" many, many more schools must be opened.

As one leader summed it up: "We have been brought to the kingdom for such a time as *this;* the need for action is *now.*"

Bible Institutes

Touring this country in a study of American evangelical activity, a Christian leader from the Netherlands commented upon the dearth of Christian progress in his country compared with that experienced here.

Asked for his explanation, he had one emphatic answer: "The Bible institutes!"

He felt that his own country had nothing comparable with the Bible school movement when it came to short-term training with an all-out emphasis upon soul-winning.

And were that same gentleman to visit America today, chances are that he would find new cause to marvel at the continued progress the Bible institute movement has made.

Students of the movement realize that a number of factors helped to bring it into being under God's leadership. Growing liberalism on the part of many old-line seminaries, the spirit of evangelism that prevailed at the time of its birth, the pre-millennial cry to "Get the Gospel out" before the Lord's return, the desire to provide Christian training for those who could not afford college education or might not meet the rigid college entrance examinations—all these factors and more helped create the Bible school movement as we know it today.

Admittedly, it had its weaknesses. Zeal was sometimes substituted for knowledge; teachers were often poorly trained; library and other important facilities were frequently lacking.

But a new day has dawned for the Bible school movement. Like Christian Education itself, it has come of age.

One evidence of this was the formation of the Accrediting Association of Bible Institutes and Bible Colleges in October, 1948. Added confirmation in abundance could be found in the responses to the CHRISTIAN LIFE Survey.

Encouraging feature in reports of Bible schools was the trend toward granting degrees. Forty-four per cent of the schools responding in the CHRISTIAN LIFE survey already grant degrees; others point to this as their goal. A few have worked out systems of related instruction with universities in their areas; some fifty-two per cent report affiliation with the AABIBC.

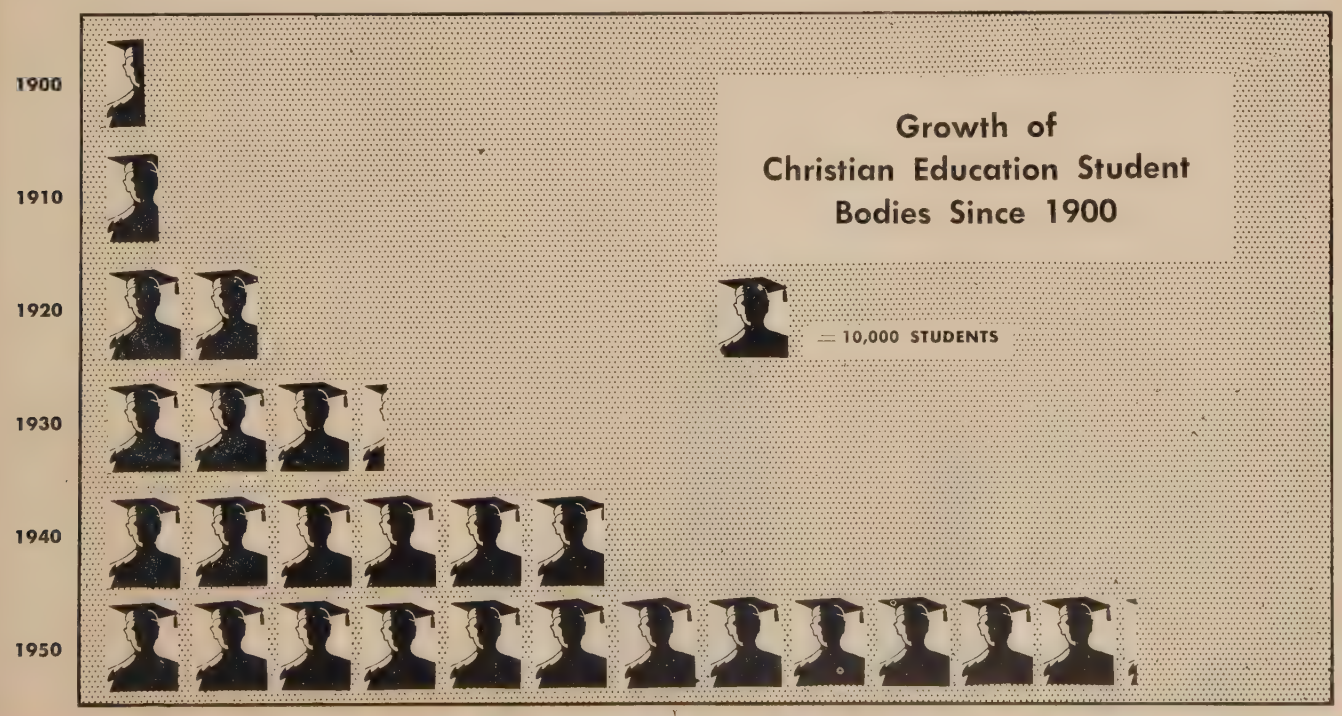
One school offers an unusual Bible course for college graduates; another specializes in a one year "Basic Bible Course" for the Christian high school graduate who wants to be thoroughly "grounded in the faith" before going on to some specialized study in a secular college or university.

Textbook problems pose something of a headache to educators in this field, although not as acute as on the college level. As in the case of the colleges, Bible institute heads see most serious needs in the "sciences and psychology."

A not altogether unexpected feature of the Bible institute situation is the overwhelmingly large percentage of graduates who enter "full-time Christian service." Estimates ranged from seventy-five and eighty per cent on up to "almost all."

A surprising number of teachers in the Bible school field hold advanced degrees; the majority of schools reporting require either "college degree" or at least "five years training beyond high school" as a minimum standard for new faculty members. Several insist on "college *and* Bible school or seminary."

The Bible institute, like the seminary on the graduate



level, naturally "de-emphasizes" athletics.

Inter-schools sports are held to a minimum by lack of competition, since rigid codes of many interscholastic and intercollegiate athletic conferences prohibit the scheduling of an "in between" school like the Bible institute. But the majority have intra-mural programs, are quick to point out the necessity of good health for the Christian worker, especially the missionary. Often they utilize city tennis courts, playgrounds and other recreational facilities for their physical education.

Extra-curricular activities, too, are on the way up. Alert Bible school leaders, in growing numbers, apparently no longer feel that their students should be deprived of many of the wholesome activities ordinarily found on the college level. Literary societies, forensic groups, music organizations, publications, student councils and recreation clubs—all are being developed in increasing numbers.

Perhaps the outstanding argument in favor of the Bible institute is its *practical* emphasis. Most schools require "practical work" in which the student must spend a prescribed amount of time in gospel team work, visitation, passing out tracts or assisting in local church activity.

And the Bible institutes have demonstrates an encouraging interest in "new-fangled" methodology. Aviation, radio, missionary medicine, photography—these and more like them are finding an increasingly important place in Bible school curricula.

Maybe the gentleman from the Netherlands really "had something." At least, the up and coming Bible institutes are out to prove that he did.

Academies and Junior Colleges

Although Christian high schools and junior colleges are comparatively new on the educational horizon, returns indicate widespread acceptance of their efforts. Only six of the schools reporting were in existence before 1930. Yet the group has grown in size and number until today it compares favorably with Bible institutes.

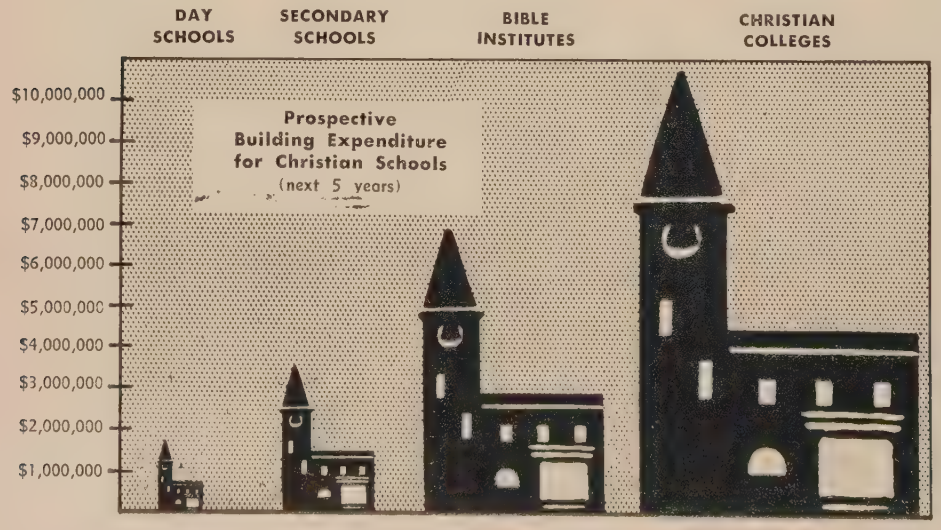
Reasons for this phenomenal growth are self-evident. Carnality and paganism are on the increase in public schools, influences which parents are hard-pressed to counteract. But when young people sit under Christian teaching and enjoy Christian companionship during their formative years, their faith becomes more meaningful and dynamic.

Whole denominations, quick to see advantages of grounding their young people in faith and practice, have established academies and junior colleges. Success of their efforts is attested by the fact that at least one-third of the graduates move on to college training within their own educational system. In fact, one school reported nearly 100 per cent turnover.

And you can be confident that the quality of teaching at least equals that in secular schools. According to the returns, only a few schools consider a teaching certificate or two-year college course sufficient training for their teachers. The vast majority demand a B.A. or B.S., with one school naming a Master's degree as minimum. In addition, most teachers can boast advanced training beyond requirements of their schools.

Also encouraging is the fact that, without exception, these teachers instruct in their major field of study. Thus they give students the complete benefit of their training, a situation that does not unanimously exist even in secular schools.

Spiritual standards, too, are high. For although not all teachers are required to sign statements of faith and conduct, administrators were quick to point out that there is unwritten understanding on these essentials. And to safeguard companionships, good character, cooperative Christian living, high scholarship and, in a few cases, signed standards of belief and conduct are made entrance requirements. One school, established for the training of missionaries, admits only missionary candidates or "those open to such a call."



But textbooks used in Christian schools constitute a strange paradox. Almost without exception, educators admit that textbooks require interpretation to classes because of their materialistic or anti-Christian teaching. Yet fifty per cent of these same educators claim satisfaction with existing texts, and only half of those who are dissatisfied are taking any steps whatever to remedy the situation. Most of these are either "studying" to write their own or cooperating with existing agencies such as the National Association of Christian Schools. A few instructors do teach from outlined notes. About fifteen per cent use a few denominationally written texts. But these are limited to the field of Bible doctrine and do not touch branches such as science, where the vast majority of texts are evolutionistic or atheistic.

To develop wholesome attitudes in their students, most Christian high schools and junior colleges conduct vigorous social programs. Forensic and literary societies, departmental and recreation clubs, music organizations and student publications replace the fraternities and sororities of public schools. In addition, nearly all institutions have counselors on duty for needed guidance in solving spiritual and social problems, for vocational and academic advice and for personality adjustment. Several give comprehensive personality and vocational tests to each aspiring candidate for Christian living.

However, the athletic picture is not as progressive. Whether the problem is one of finance or of securing adequate faculty, the majority admit the desirability of a strong program but show a lack in their own facilities. In a few isolated instances, opinions on the importance of athletics to Christian schools were as follows: "Over done. . . . We have taken a position on this point."

Highly significant is the fact that approximately thirty per cent of the graduates from these schools enter "full-time" Christian service. Many of their classmates, if they do not go on to higher education, are served by Placement Bureaus in their schools. One junior college for women goes so far as to place 100 per cent of its graduates.

Most of the educators report dissatisfaction with the abysmally low alumni contributions. But they hasten to add that much of their support comes through denominational channels of which alumni are a part. And the fact that all these schools show an annual budget increase and that many are planning building programs indicates increased contributions from Christian people in general.

In return for this support, many schools respect wishes of their constituency in the matter of manners and morals. However, even in cases where school boards are composed of denominational members, this control is primarily in the

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Bull sessions may not head the list, but they're important in every student's life, say these Christian young people.

Students Speak Their Minds

by Charles Huttar
Campus Chatter Editor

CHRISTIAN students differ on questions of "worldly amusements," in attitudes toward the draft situation and on the importance of bull sessions in their education.

But they affirm almost unanimously that Christian schools are doing a bang-up job of fulfilling their purposes—and that if they had it to do over again they would still attend a Christian institution.

This was the opinion emphasized and underscored as returns came in from CHRISTIAN LIFE's survey of students in representative Bible schools and colleges. A cross-section of students were polled on a total of twenty-seven questions, ranging from the merely informational, *Your name,* through *How often should Christian students date?* to *Are you satisfied with the scholastic standards of Christian schools?*

Replies showed that the average Christian student listens to news broadcasts regularly, places his "quiet time" above all other activities, is satisfied with his alma mater's academic standards—and

> For the low-down on what Christian students think, don't miss this report from leaders on our college campuses.

reads CHRISTIAN LIFE. If he is a fellow, likely as not he wears levis and T shirt to school, drinks cokes, thinks grades are important and expects no special draft privileges.

He likes his fun as much as any other college student, but is capable of some pretty serious thinking, too. Proof of that fact is found in answers to the following questions, asked in the poll.

Rate in actual order of importance to you as a Christian student: practical Christian work, "bull sessions," dating, cultural activities, extra-curricular activities such as journalism, athletics, high grades, missionary societies, part-time employment, "quiet time."

When results were compiled, "quiet time" and practical Christian work were found well out in front. Fourteen said "quiet time" was the most important. The rest put Christian work first. Only one student ranked "quiet time" lower than second place.

At the other extreme, only three put bull sessions even in the top half of the list. In between, spaced out fairly evenly, were high grades (third place), extra-curricular activities, missionary societies, cultural activities, dating, employment and athletics.

One student marked "quiet time" first and all the rest second, explaining, "I can't really do this—so many are a vital and integral part of each other in producing a well-balanced personality and a life of effective witness."

And some of them qualified their answers by writing in additional remarks: opposite "bull sessions," "depends"; after "high grades," "though I don't think we should work for *grades.*"

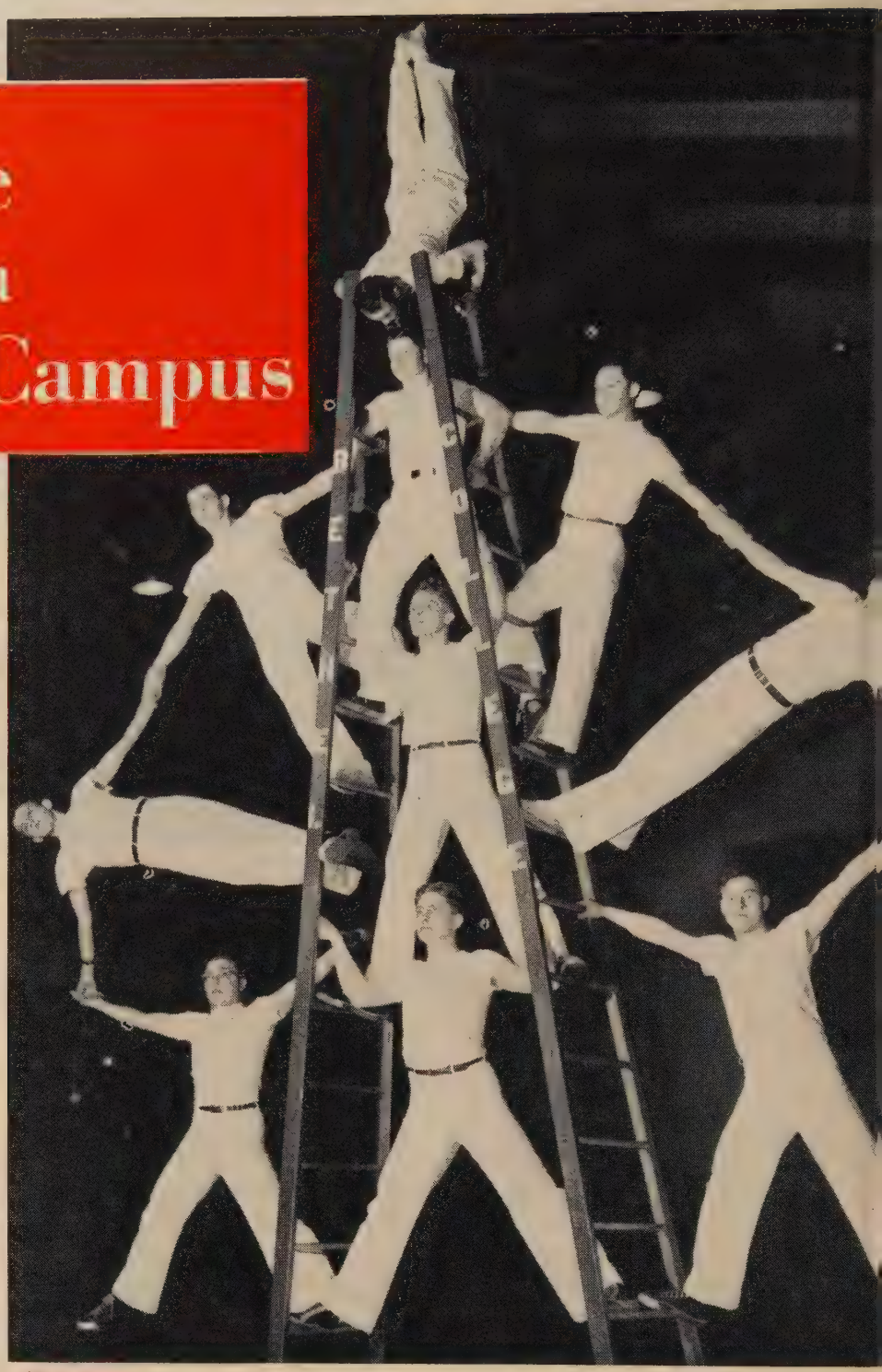
How often should Christian students date?

(*Continued on page* 47)

Life on a Christian Campus

Photo Story by Robert Hamlett

Meet a typical Christian student—and go around the clock with him on a typical Christian college campus.



Cliff belongs to a tumbling team which offers unique opportunities for personal witness. This ladder act was given to eighty neighborhood children in Minneapolis.

WHAT makes life at a Christian school? Besides a comprehensive curriculum, students find the sparkle of a friendly smile, inspiration of chapel worship, a coffee-shop discussion, a friendly date, the hush of prayer, the nearness of God.

Typical of ambitious Christian youth availing themselves of these opportunities is Clifford Smith, a student at Bethel College, St. Paul, Minnesota.

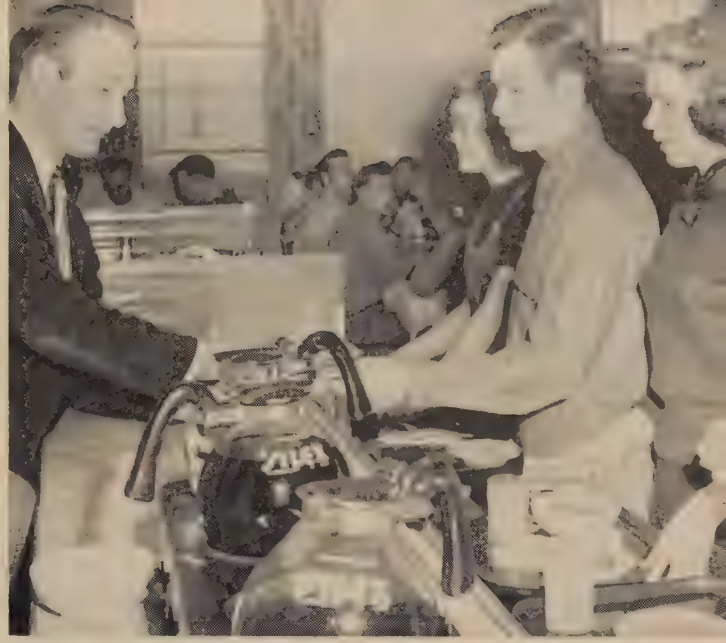
Asked what he values most in attending a Christian school, this quiet sophomore replied, "Christian fellowship with students and faculty."

He has met other young people with interests like his own. He shares with them his plans, problems and aspirations, forms deep and lasting friendships. The mid-winter sophomore retreat, the junior-senior banquet, the all-school picnic and various programs promote fellowship.

Like the majority of underclassmen, Cliff has not decided definitely on a vocation. "I am interested in being a missionary or preacher, teacher or journalist," he says. But he knows Bethel will help him choose, for a Christian college gives vocational guidance along with its academic training. Its faculty, qualified academically and spiritually, takes genuine interest in each student.

As important as a degree is the training Christian schools give in meeting with confidence the challenge of serving God. Cliff is one of more than 200 Bethel students teaching Sunday school classes in Twin Cities churches. Coach of a teen-age church basketball team that

Christian instruction adds meaning to slides under the microscope.



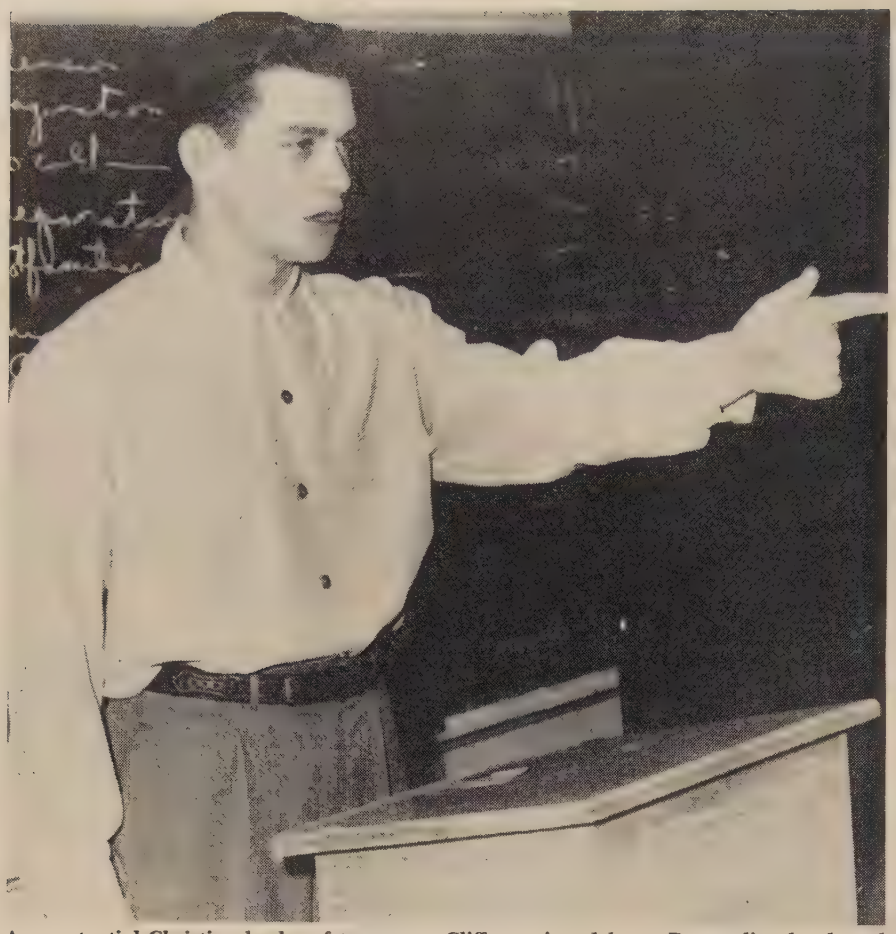
Going through "chow" line, Cliff anticipates fellowship with friend

As sports editor of the *Spire,* Cliff works on the new yearbook layout.

Cliff pays the bursar with money earned in part-time employment.

Margery Johnson is Cliff's date to the conservatory in Como Park.

Like many Christian students, he regularly takes time out to pray.



As a potential Christian leader of tomorrow, Cliff practices debate. Demanding hard work and perseverance, it pays off in clear thinking and in offering opportunities to witness.

copped YMCA league championship honors this season, he finds other opportunities to serve on gospel teams, in street meetings, in child evangelism classes and in St. Paul's two Christian boys' clubs.

On campus, this energetic lad takes part in Bethel's extra-curricular program, designed to achieve the goal, "Every student a leader." In his freshman year, Cliff was a member of the debate squad and of Bethel's tumbling team. Like most nineteen-year-olds, he is fond of sports. This year he is sports editor of the *Clarion* and the *Spire,* Bethel's newspaper and yearbook, as well as manager of the college basketball team and captain of an intramural basketball team.

But in the midst of classwork and campus activities, the Christian student's main concern is that he may have eyes to see God's will for his life.

"Deeper Life weeks have been a real challenge and have brought me closer to Him." Thus Cliff expresses appreciation for the emphasis placed by his college on spiritual up-building of the student. He has found a place where God can speak to him. Prayer rooms located in the dormitories, school and library are evidence that each student is encouraged to maintain a specific quiet time with God.

Clifford is a typical student, representative of thousands throughout the nation. They have the potentiality to make Christian leadership in America more than a vision—to make it a reality. END

Cliff is one of more than 200 Bethelites who regularly teach Sunday school classes in Twin Cities in addition to their other duties.

Can You Answer These Questions?

1. *With what does Christianity begin?*
2. *How does evangelical Christianity differ from modern humanism, liberalism, Catholicism?*
3. *How does God demonstrate His holiness?*
4. *How has God revealed Himself to man?*
5. *How can we reconcile the changing world of nature with an unchanging God?*
6. *Is man a rebel in a moral universe?*
7. *Can God ever overlook sin?*
8. *How does the Christian view of salvation differ from that of non-Christian religions?*
9. *What is the central point of earthly history?*
10. *Is Bible salvation for the purpose of unifying personality?*
11. *How can Christians answer the skeptic who accuses them of "pie in the sky"?*
12. *Do philosophies other than Christianity have a doctrine of the last things?*

What Every Educated Christian Should Know

by Carl F. H. Henry

You may think you know all the answers where your Christian faith is concerned. If so, read this article for a challenging surprise.

EVERY view of the universe has a starting point. Samuel Alexander began with space-time, Ralph Barton Perry "neutral entities." Every naturalist begins with some sort of primeval "stuff" or "force," unless he wants to take on the herculean task of explaining how something came from nothing.

Christianity begins with God. Whereas the modern naturalist says you may be sure of nature, unsure of God, Christianity says you may be sure of God. Without Him there would have been neither a space-time universe nor universities to study it.

But if we say that Christianity, as a world-view, has God for its starting-point, we are not suggesting that Christianity ranges itself with human philosophies as a speculative interpretation of things. Nor are we saying that any view of God—any god whatever—will satisfy the requirements of Biblical theology. Christianity does not oppose naturalism in the name of philosophical idealism, but in the name of Biblical theism. The first commandment—"Thou shalt have no other gods before me" (Exodus 20:3)—should remind us that existence of the one true God does not mean just any god, even one polished up for modern acceptability in the interests of the latest philosophy of science.

2. Evangelical Christianity is the religion of the Bible. It is not modern humanism, which rejects Biblical theism. It is not liberalism, which merges Biblical theism with modern philosophy. It is not Catholicism, which compromises Biblical theology by adding the speculations of church fathers and of popes.

Evangelical Christianity is a faith "once for all delivered to the saints." It recognizes the Bible, undiluted by speculative philosophy, as the only rule of faith and practice. Its doctrines belong to Hebrew-Christian sources, to the early church, to the medieval church in its purest expressions, to the Reformation and to evangelical churches today.

3. The God of Biblical Christianity is the holy God. He does not pamper immoral and rebellious creatures. He sends nations, even whole cultures, down in judgment.

Look out, America! He no more fraternizes with American sinners than with Russian sinners. He sends the unregenerate to hell. He is holier than many people think, holier even than some churchmen think.

4. How do I know? Because God is a *self*-revealing God. He reveals Himself not only in nature—in "the perpetual anthem of the heavens;" not only in history—in which every culture, because of moral and spiritual deterioration, has collapsed with such regularity that the historian Arnold Toynbee implies that "the wages of sin is death" is a text which may appropriately be written over human events; not only in conscience, although it is true that the witness of the Creator-God remains indelibly stamped upon every human soul.

But He also reveals Himself personally. He enters into personal relations with men. He has spoken His Word on His own account. He is not an impersonal God, a speechless "stuff," "thing," "it."

5. The God who speaks in a special way also can act in a special way. The changing world of nature is no ground for disbelief in Him. He is its Creator. The regularity of nature is a regularity which He has established, so that we are able to find Him in the regularity of nature no less than in the miraculous. Neither is possible without Him. But nature does not exhaust Him. He is transcendent as well as immanent. Just as for a benevolent end, He has established nature with its fixities, so, too, for a benevolent end, He may act within the universe He created in such a way as to leave no doubt—except to unbelief—that He has performed the miraculous.

6. Human beings are persons because they bear God's image. They were created for fellowship with God. Where that distinctive feature of human life is lost, humanity is more and more assimilated to the animals. Man is related to an eternal spiritual and moral order, to the holy Lord who fashioned man in the divine image as a personal being, a rational and moral agent, responsible to God.

7. Man is a sinner. That is another

(*Continued on page* 78)

"I Loved You Then"

Rig had failed once—this time he knew he had to make good.

by Wendy Garland

WHEN you muffed the best thing in your life, you've got to make good when you get a second chance.

That's what Rig Harper insisted to himself over and over that night before he left for college homecoming. It was his third trip to the campus in the four years since his wife had died, and he knew that someday he'd run across Alison again. She was still unmarried, he was sure, and he had to make things work right this time.

He said goodnight to his small son, Timmy, and got out some of the papers he'd be needing at the business meetings.

He went out and walked slowly up and down the sidewalks of the little town, thinking of Alison, wishing she were there beside him, wishing that she had been Timmy's mother. It hurt most knowing that it hadn't been a trick of circumstances, or that he couldn't even believe it was just the "Lord's will." He knew that his own pride had kept them from happiness together.

Alison had loved him, he was sure. But she had always been reserved about her feelings. And he had been afraid to break across that little gap of hesitancy that had seemed always to be present. Well, he understood things better now. And he was strong enough in the Lord to do what would be hard.

He looked up at the dark elms, silhouetted against the misty moon and starlit sky, hearing the rustle of the dry leaves. "Oh, Lord, make me humble," he prayed. . . .

Somehow it happened just the way Rig had imagined it would. He saw her first at an alumni dinner, standing with a small group of friends, her back toward him. He moved to the side and stood watching her. She looked almost the same. There was less of the girl in her but, after all, eight years had passed. And on Alison, maturity looked good.

She was dressed in a soft blue suit with a bit of white ruffle framing the collar. Her brown hair dropped loosely at the back and clung more tightly to the sides of her face. She looked sweet and rested, and Rig wished he could take her in his arms right there.

Alison, as usual, was more quiet than the others, listening rather than talking. When she turned to make her way out of the room, Rig reached impulsively and grasped her arm. "Alison!"

She stopped. Then what seemed to be a look of eager surprise leaped into her face and eyes. "Why, Rig! I didn't know you'd be here."

"I didn't know you'd be here, either, Alison. But I was hoping you would be."

"Oh."

It was a funny "Oh"—cold and distant sounding. Rig felt his heart welling up into his throat, his defense building.

But he wasn't going to let any of that bother him now. He said, "I'd like to see you for awhile, Alison. I've got some things to talk to you about."

Her face seemed bewildered. For a moment he thought her hand was shaking, but she shifted her purse. "I'm quite busy," she said. "I'd love to see you, Rig, but—"

I'm off on a goosechase, Rig told himself, wishing he could just float off from the crowd and from Alison. *This girl hasn't any use for me. She's just being polite, she's—* But he had to see it through now. Only he wasn't so sure that things would be all right. In fact, he wasn't sure at all.

To Alison he answered, "Oh, but you've got some time, haven't you?" He looked at his watch. "We've got almost half an hour before the evening program starts."

It was a warmish night, and they walked slowly, as he had done alone the night before, feeling the crackling leaves beneath their feet, politely talking about everything that wasn't important.

Rig tried to probe into Alison's mind by telling of his unfortunate marriage, but she didn't respond.

"Alison," he suddenly objected. "I've done all the talking. I've told you everything about me, and you've been as quiet as the halls at Christmastime."

She laughed. "There isn't too much to say. I've taught school in three different towns and worked with camps and settlement houses during the summers. Lots of interesting things happen, but they might not be interesting to you."

"Haven't you ever met anyone you wanted to marry, Alison? You dated a lot of nice fellows in college." His boldness astounded him. But she answered in the same tone of voice that she had mentioned her school teaching.

"I've been very foolish," she said. "I've known lots of nice men. But I'm not like other people. I can't forget. And I was in love with some one once—I was sure it was the Lord's will. Oh, of course, I've been interested in others. But I couldn't forget him, ever. I thought it was the Lord's will, but it didn't work out."

His heart began pounding. "What do you mean?"

She didn't answer at first. Their measured tread and the scuffling leaves on

(*Continued on page* 62)

Christian Life

Visits a Christian Day School Teacher

Photo Story by Lloyd Hamill

Teaching in Christian day schools means hard work, low pay—but it also produces daily satisfaction and brings eternal compensation.

EACH morning down on Chicago's sprawling south side, thirty-eight third and fourth graders file into room 108 at the Englewood Christian School. At the door they're greeted by a pretty, blond young woman, who has a smile they've come to equate with June sunshine.

For twenty-two-year-old Betty Tolsma, being a teacher is a delightful, exhausting experience. From early morning to late afternoon she's on her feet, relaxing only to eat a sandwich at noon and maybe to perch on a student's desk while she tells or reads a story.

At recess she's on the playground to see that everyone is taking part and to soothe hurt feelings. When little George runs up and blurts out that John's going to start a fight, Miss Tolsma gently says, "Let's not tattle, George. Let's get along."

And get along they do. Betty firmly believes in her children, has never had a problem of control—a fact that constantly mystifies some parents. For Betty not only instructs her pupils in principles of Christianity. She also has ever before her the challenge of faithfully living and presenting the Gospel.

Englewood is one of 145 Christian day schools run by the Calvinistic Christian Reformed Church. Each year Betty and 900 other teachers work with the 25,000 students attending these schools. Public school texts are used, but students are taught that God is center of all. As a result, they are grounded in Christian thinking early in life.

Like her fellow teachers, Betty belongs to the Christian Reformed Church. She attended Christian schools from first grade through college, firmly believes in the Christian school system.

Betty receives $2,236 a year as against $2,528 paid the average elementary schoolteacher. But she lives at home (suburban Oak Park), so doesn't find low pay any problem.

Last year Betty met John Shurman while they were singing in the alumni choir of Chicago Christian High. They're engaged now, busily planning for the time when they'll be married. "But," she says, "I want to keep on teaching for awhile after marriage."

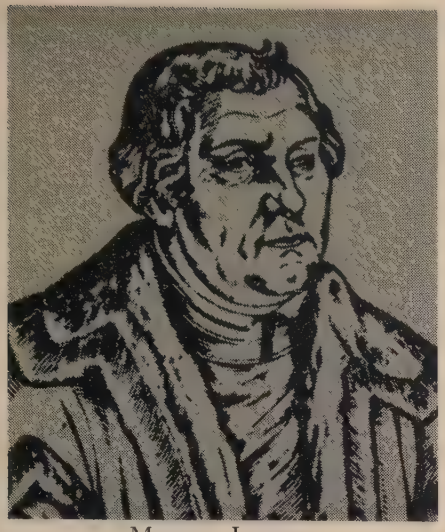
When third-grader Louise Edquist asks Betty to approve her drawing, she receives lavish praise.

Ann Knudsen prays for a sick friend. The children look forward to prayer time, when they bring God the problems close to their own lives. Thus, He soon becomes the center of their thinking.

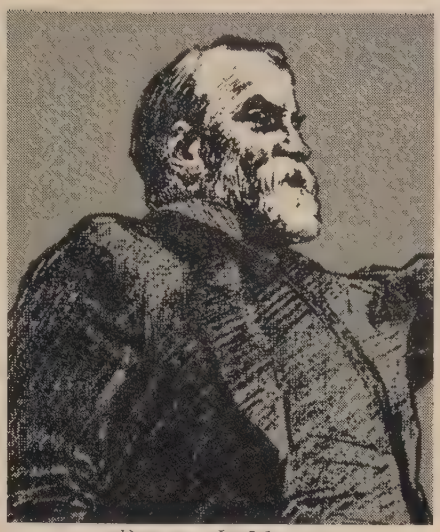
If marbles roll on the floor, they go into a fish bowl. John stops to talk over the marble situation.

Children love the way Miss Tolsma reads a story, and are so fascinated by the narrative that they need no discipline to hold their attention. Bible reading also is part of the curriculum.

Betty lives at home, so low pay isn't too big a problem. Rather, she thoroughly enjoys her work.



MARTIN LUTHER
Father of Christian education



DWIGHT L. MOODY
Founder of the Bible Institute

MARK FAKKEMA
Today's giant of Christian education

Who's Who of Christian Education

Here are results of a poll of over two hundred Christian educators, asked to name the three leaders in their field.

To Martin Luther, the Bible was a great educational tool, but he felt that more than Bible training was needed. This was true not only for children, but also for adults, whose illiteracy he found appalling.

Because Luther's new religion embraced the entire life of an indidivual, the Great Reformer put the school, home and church training of children high on his list of necessities for Christian growth.

Luther's complete break with the Roman Church was undoubtedly the main reason why he did not establish parochial schools (as we know them) in his own day. Luther pleaded that Catholic schools should be replaced by municipal schools with a system of compulsory education which included religion. The vast percentage of lay people in his day who had never had the opportunity of going to school caused him to press for general education in order to enable people to read the Scriptures.

Commented Luther, "The Scripture cannot be understood without languages and the languages can only be learned in school. If parents will not spare their children for an entire day, let them send them for a part. . . . I would like to know where we are going to get our pastors and teachers three years from now!"

But Luther's followers did not fail to answer his pleas for Christian training. The Lutheran church today leads the field in Christian day schools. The Bible is a textbook along with reading, writing and arithmetic, and Lutheran leaders are almost unanimous in pointing to Luther as their standard bearer in education.

There is my life work," said Dwight L. Moody of his Bible institute in Chicago. No better motive could be given for the vigor with which Moody fathered the Bible school movement.

Moody's idea began with the vision of lay people studying the Bible in the mornings with ministers of different denominations lecturing to them in the afternoons. Following this, the people would visit every home in their communities and preach the simple Gospel.

"What we need is men who will stand between the laity and the ministers," he said, "men who are trained to do city mission work." He was convinced that lay people must learn personal evangelism.

In founding his Mt. Hermon and Northfield schools, Moody's motives were the same. He keenly felt the deficiency of his own education and was determined that no worthy young man should grow up without the opportunity to make of himself the very best of which he was capable.

Moody's philosophy of education was intensely practical. He is quoted as saying, "the practical knowledge of agriculture adds an element of independence to the equipment of a student, furnishing him with the consciousness that if he should turn out to be a poor preacher he might yet become a good farmer!"

His aim was always to base a young man or woman's education on character and capacity—not scholarship. To this end he extended ". . . a free invitation to young women and young men who have character and ability but no money."

Any *Who's Who* of contemporary Christian education would be incomplete without Mark Fakkema, the behind-the-scenes giant of the present upsurge of the Christian day school.

As educational director of the National Association of Christian Schools, Fakkema is dedicated to the task of locally and nationally helping those who wish to provide education for their children that is true to God in practice and theory.

The NACS, an affiliate of the National Association of Evangelicals, is cooperating with existing Christian school organizations, particularly in the preparation of Christian textbooks. Fakkema, as director, is carrying the weight of this gigantic task.

Fakkema's wide background of experience in the Christian education field began with his affiliation with the Christian Reformed church's National Union of Christian Schools. He was later called to head the NAE affiliate.

Under his direction the association serves as a bureau for counsel and placement of school staffs; provides literature to promote the Christian school cause; encourages colleges to provide the right type of Christian teacher training; is in the process of adopting an accrediting procedure for Christian schools in the interest of school standardization; and defends legally the right to establish and operate private Christian schools wherever such right is called in question.

Fakkema has contributed several textual papers to his field. Most notable are his "Christian Philosophy of Education" and "Christian School Standards."

Mama and Mr. Moody

For years Mama had talked about the great evangelist, Mr. Moody, but even Papa and the kids were surprised when the visitor came to the door.

by Dorothea Goodrich Royd

MAMA opend the front door and said, just as though it was a common occurrence at our house, "Why, Mr. Moody! Won't you come in?"

Papa, standing in the parlor doorway with all our Bibles stacked in his arms, turned white like a person does when he suddenly comes face to face with a ghost. Then Papa's glasses popped down on the end of his skinny nose. He just stared at the man and looked like he might explode.

It may be well to mention that ever since Elaine and Jimmy and I can remember, Mama has been talking about the great evangelist, Mr. Moody. She has a huge scrapbook of pictures and lots of books on his life which she always keeps handy. The fact that Mr. Moody himself has been dead for about a dozen years doesn't make any difference to Mama. She can spend hours telling about the time she heard Moody preach when she was a little girl and how she had decided way back then that Mr. Moody was her hero—that when she grew up she was going to marry a man just like Mr. Moody.

This always strikes Papa and us young McLains very funny. For Papa, after sixteen years of marriage, is not exactly what one would call the "hero type." That is, not to look at his short, scrawny build, his lack of muscles, his balding head and his shiny, sagging trousers. Papa certainly isn't like Mr. Moody in either looks or actions. In fact, Papa can't even give a short testimony in prayer meeting without turning red in the face and twisting the hymnbook until he almost breaks the binding. But you give him a private audience, and I just know Papa could match any man—living or dead.

Right in the middle of the scutter and scurry of getting ready for prayer meeting, washing faces, combing hair, putting on clean clothes and collecting Bibles, Mama was saying, "This is a delightful surprise, Mr. Moody."

It made one feel as creepy as a horror victim right out of one of Poe's stories we read in school to see a man looking so much like those pictures in Mama's scrapbook standing in our front hall.

Jimmy, pest of the Panther Patrol, Troop 42, peered down the stairs, grunted and nudged Elaine in the ribs. "If that's Mr. Moody he sure has got seedy."

"Shhh!" Seven-year-old Elaine unwrapped her legs from around the banister and poked him back. "I want to listen."

The man coughed behind his dirty hat. "Beg pardon, ma'am. The name's . . ."

"Sit down! Sit down, Mr. Moody," said Mama, motioning to a chair next to the hall rack.

The man squirmed a little, then held out a grimy, uplifted palm. We should have expected it—but we didn't. "Please, do you have a dime for a poor, hungry man?"

"He don't look hungry," whispered Jimmy, looking straight at the man's stomach, which from our angle in the dimly lighted hallway gave him the comical appearance of Humpty Dumpty.

The man coughed. Mama acted as though it was perfectly natural for this man to enter our house and beg for money, but not Papa, who could smell liquor on a man's breath when it was a day old.

Papa placed the Bibles neatly, and perhaps a bit deliberately, on the chair. "My good man," said Papa turning and lifting his grey eyes to the portly but ragged beggar, "if you are hungry, Mama may have something good for you to eat."

The stranger hesitated, then bowed with a dignified but tottering flourish toward Mama. You could almost hear her gurgling and bubbling over with delight. "I'll have something ready in no time," she called back, disappearing into the kitchen.

Papa continued jangling some odds and ends that he had in his pocket and looking the man over from head to foot. The man looked up at the light fixtures on the ceiling, over to the chair stacked with Bibles and then down at his decrepit shoes. Finally, Papa pulled out his gold watch.

"Vivian, go help Mama."

"Yes, Papa."

"Fine young lady, your daughter," the man said as I closed the kitchen door behind me with the proper dignity upon such recognition of my years. And really, I am old for going on fourteen.

Mama had things sizzling on the black Kalamazoo.

"He's awful dirty," I said, carefully placing some wood into the scuttle next to the hot stove.

"Outside dirt can be washed off," Mama replied. "It's on the heart that God looks. We should do likewise."

That was just like Mama. She couldn't see anything bad in anybody and was always giving everyone the benefit of the doubt. "You mean you trust him?" I asked.

"Certainly. Mr. Moody has an honest face—a very nice face."

"But you just said . . ." Well, there

"You can't arrest him," Mama said.

"He's a good man." She spread out her arms like a mother hen.

This month's Blue Ribbon story is another of a series designed to bring you the best in Christian fiction. Each of these awards, made periodically by Christian Life magazine, carries with it a special bonus to the author and a promise of good reading to you. Watch for more of these feature stories in the months to come.

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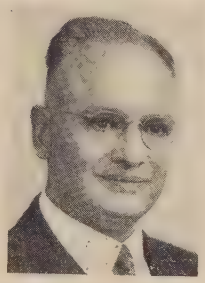

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AUG. 13-19	NORTHWESTERN CONFERENCE, MEDICINE LAKE	*Mission Farms, R. R. 14, Minneapolis 12, Minn.*
AUG. 20-25	MONTROSE BIBLE CONFERENCE	*Montrose, Pa.*

was no use in trying to argue with Mama. Mama may not be very logical, but she has a warm heart. She hustled about, scooping up huge mountains of food onto a blue willow plate.

"Now put some hot water in the basin for him to wash up and tell Papa we're ready."

Papa ushered Mr. Moody into the ivy-papered kitchen. It was easy to see that the stranger was not in too much sympathy with the soap and water idea. By the time Mr. Moody finished wiping the dirt off on the towel, the huge black clock with the fascinating lion heads on top of the kitchen cabinet chimed and warned us that we would be late for church.

"I'm starving," said Jimmy, holding his hand over a sunken stomach.

"Humph! He's pulling in his stomach on purpose," Elaine said, wishing she had thought of the idea first.

Mama pulled Jimmy away from the table and kept a firm hand on his shoulder. "You just finished supper. Papa, you pray."

Was it some wicked temptation that made me look up while Papa was saying grace for the man? For Mr. Moody's eyes were open and he was staring from one to the other of us like we were a bunch of freaks. Then he saw me looking at him. For the first time, I felt sorry for him as he lowered his head and gulped down the food he'd been chewing. Why, this man, whoever he was, didn't even know enough to pray.

After the "amen" was said, Papa motioned Jimmy and Elaine and me out into the hall and started us off to prayer meeting, Bibles and all, saying, "Mama and I will be along soon."

"But you're not going to leave him here in the house while we're to the meeting, are you?" Jimmy questioned. "My prize arrowhead collection is upstairs."

"Humph! What would he want with some old Indian arrowheads?" said Elaine. "He looks like the snake type to me. Papa, don't let him touch my snake, Jezebel."

I shuddered. Even the thoughts of that snake, Jezebel, in the house can do queer things to my stomach, but Papa was not very sympathetic just then.

"The house will be locked," he promised.

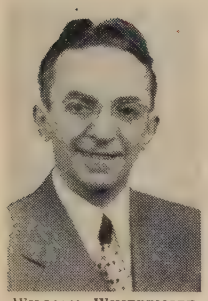
I removed my panama straw from the hall rack and perched it just right on my head. "That's good. He's not a Christian, Papa."

"He needs prayer," Papa agreed. "Now, run along."

We did run—the whole four blocks. By the time we had climbed the thirteen cement church steps (and anyone who has climbed them as often as the McLains knows the exact number)

(*Continued on page* 73)

BAPTISTS RESPOND TO THE CALL OF GOD



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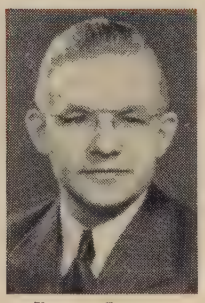

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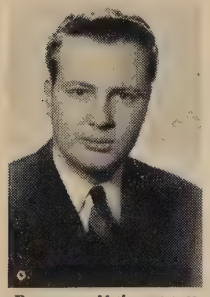

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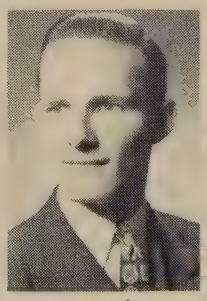

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NATIONAL

Two Philadelphia Bible Schools Merge; Mierop New President

Combine Faculties and Boards

A NEW MILESTONE in evangelical Christian cooperation was reached with announcement April 17 of the merger of two interdenominational Bible schools—the Bible Institute of Pennsylvania and the Philadelphia School of the Bible. The new institution will be known as the Philadelphia Bible Institute School.

MIEROP

Final step toward the merger developed when the board of directors of the Philadelphia School of the Bible voted unanimously for the proposed union of the schools, according to V. Clifford Harrington, executive vice-president. The Bible Institute of Pennsylvania's board of trustees had previously approved the merger.

Dr. William A. Mierop, president of the Bible Institute of Pennsylvania, will become president of the new school. Harrington will serve as vice-president and treasurer and Dr. Clarence E. Mason, Jr., dean of the Philadelphia School of the Bible, will become dean.

A combined board of trustees, with thirteen representatives from each of the schools, will govern affairs of the merged organization.

Faculty of the merged school will be composed of the personnel now serving the old institutions.

Philadelphia Bible Institute, which will hold its first day and evening classes in the fall, will occupy the building at Eighteenth and Arch streets, former home of the Young Women's Christian Association. The eight-story structure, which officials say can house more than 300 dormitory students, was purchased in December by the Philadelphia School of the Bible. Combined enrollment of the new school will total more than 500 day school students and at least 500 evening students, it was estimated.

The buildings at 1707, 1719-31 Spring Garden street, now occupied by the Philadelphia School of the Bible, have been sold. Property of the Bible Institute of Pennsylvania at Fifteenth and Race streets also is to be sold, it was stated.

The Bible Institute of Pennsylvania was founded July 8, 1913, by the Rev. W. W. Rugh, a Bible teacher. Philadelphia School of the Bible opened October 1, 1914, with Dr. C. I. Scofield, editor of the world famous reference Bible, as president and Dr. William L. Pettingill, noted Bible expositor, as its first dean.

Town Halts Work to Pray

BUSINESS establishments and parochial schools hung out "closed" signs in Zeeland, Michigan, recently as the whole community went to church to offer prayers of thanks "for what we have." The town was founded a little more than a century ago by a little band of Dutch Christian Reformed Church members.

The earlier settlers made a living by hard work, tilling the soil. Eventually they prospered and Zeeland grew to a population of 3,500. One of the world's largest chicken hatcheries and several small industries are located here.

Taking stock of their prosperity, Zeelanders decided they owed thanks to God, so they took the day off to pray.

Billy at Shreveport

THERE WAS CONTINUED evidence of God's blessing upon the ministry of Billy Graham as he spoke to throngs of 25,000 and upwards in Shreveport, Louisiana, in April.

Part of the meetings were held in the Municipal Auditorium and larger services were held at the State Fair Grounds.

A special feature of the campaign was the noon-time service held daily in a tent pitched on the Court House lawn in the heart of downtown Shreveport. The tent was filled to overflowing each day.

In the Northwest Dr. Merv Rosell, close friend of Graham and a top-flight evangelist in his own right, held a series of pre-campaign rallies.

Appearances were made in Seattle, Portland and Everett. Some 2,000 Seattle Christians knelt in Seattle's Civic Auditorium to dedicate their lives to the task ahead.

In May, Rosell was scheduled to conduct a city-wide campaign in Denver.

A young Southern Baptist evangelist, Buckner Fanning, held a successful series of meetings in Bowling Green, Kentucky. A senior deacon commented: "This is the greatest revival we've had in fifty years."

In a trip to the Southland Dr. Charles E. Fuller preached in Memphis, Tennessee; Mobile and Birmingham, Alabama. A throng of 10,000 turned out to hear America's veteran radio evangelist in Mobile's Ladd Stadium.

An estimated 165,000 persons were added to Southern Baptist churches east of the Mississippi during the recent Simultaneous Evangelistic Crusade, it was reported. About 100,000 of these were on professions of faith.

How They Stood

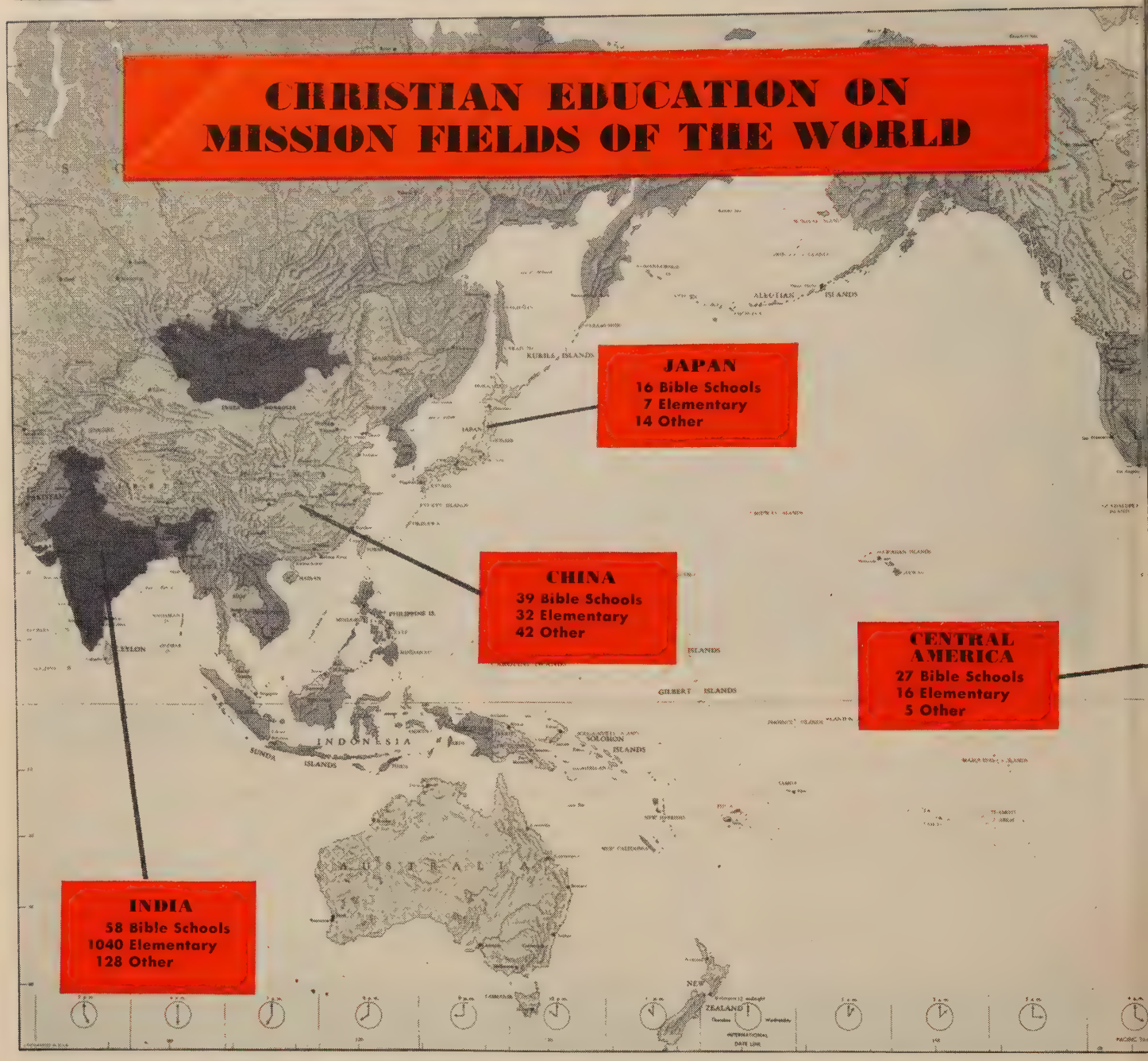
WITH BUT FEW EXCEPTIONS individual evangelical Christians and organizations as well expressed strong disapproval of the ouster of General Douglas MacArthur as supreme commander of the Far East.

Dr. Carl McIntire, president of the International Council of Christian Churches, sent this cable to the General even before he left Tokyo:

"God's providence will vindicate you. History's verdict will honor your sterling character in the midst of moral collapse. Put on your fighting clothes and come home."

The National Association of Evangelicals

PRAYER SERVICE IN DOWNTOWN SHREVEPORT
The power was felt in Graham's stadium meetings



Christian Life Survey Shows Wide Distribution of Bible Schools on Mission Fields

Evangelical missions believe in Christian education. This fact is proved by the 260 Bible schools, 1,880 elementary schools and 254 seminaries, normal schools, medical schools, etc., now being operated by forty-three mission boards.

This month's Missionary News Map survey reveals that some strange and otherwise out-of-the-way places have an effective gospel witness through Christian Bible training. The Reformed Presbyterian mission, for instance, has a Bible school and ten elementary schools on the island of Cyprus in the eastern Mediterranean. The Evangelical and Reformed board has a school in Arabia, the Evangelical Mission Covenant a Bible school in Alaska.

Mission boards were hesitant to quote figures for schools in China. Most boards, of course, know very little about the exact status of their properties there. China Inland mission, having withdrawn from the field, states that all of their schools are now being operated entirely independent of the mission.

The most neglected field, according to the survey, is Europe. Only five Bible schools are being operated there. The Church of God has a school in Germany, the Belgian Gospel mission a Bible Institute in Belgium. The European Bible Institute functions in Paris, France. The Oriental Missionary Society operates a school in Greece and the Conservative Baptist Board maintains a Bible school in Portugal.

The totals given for elementary schools are not the complete figures. The reason for this is that boards often operate what are known as "bush schools" in adjacent areas to a mission station. In some cases they could not be acurately counted.

Nearly every board reporting in the survey expressed a strong feeling that Christian schools were not only necessary for literacy purposes, but absolutely vital to the spiritual growth of individual believers who will carry on the work.

SIONARY NEWS MAP

Christian Life

What Individual Missions Are Doing

Mission Board	Bible Schools	Elementary Schools	Other
Africa Inland Mission	6	25	16
American Advent	2	4	1
American Baptist	24	122	168
American Lutheran	5		3
Assemblies of God	41	119	
Associate Ref. Presbyterian	1	8	3
Baptist General Conf.		3	
Belgian Gospel Mission	1		
Berean Mission		2	
Brethren Church	2		
Brethren in Christ	2	5	
Central America Mission	2	3	
Ceylon and India	4	8	
China Inland Mission	11		
China Native Evang. Cr.	3		3
Church of God	6	7	2
Conservative Baptist	4	6	
European Bible Institute	1		
Evangelical Alliance	5	102	5
Evangelical & Reformed		8	6
Evangelical Mission Covenant	3	3	1
Evangelical Union of S. A.	5		
Evangelical United Brethren	9	9	5
Far Eastern Gospel Crusade	2	1	
Foursquare Gospel	15	14	
Free Methodist Mission	12	282	3
Independent Board (Presby.)	5		2
India Mission	4	2	
Latin America Mission	1	6	1
Lutheran Free Church	4	2	2
Lutheran (Missouri Synod)	10	9	
National Holiness Mission	5	67	
Oriental Missionary Soc.	12		
Ramabai Mukti Mission	1	1	
Reformed Presbyterian	1	10	
South Africa General Mission	4	23	1
South Sea Evang. Mission	4		
Sudan Interior Mission	15	125	3
United Lutheran Mission	10	867	26
United Missionary Society	4	8	1
Wesleyan Methodist	7	12	
Woman's Union Missy. Soc.	2	3	1
Worldwide Evangelization Cr.	5	14	1
	260	1,880	254

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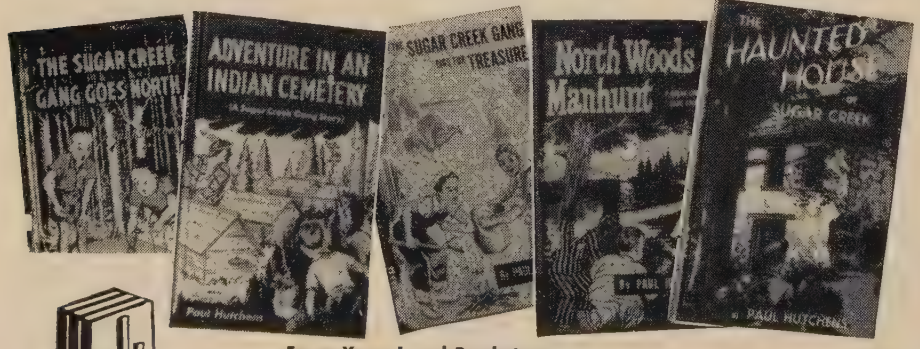

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(Continued from page 35)

minced no words in expressing their displeasure with the Administration's move. (See page 39.)

Liberals for the most part stood behind the President in his action.

Methodist Bishop G. Bromley Oxnam of New York said: "It is a basic American principle that foreign policy shall be determined by the civilian representatives of the people, not by the military servants of the people."

The Rt. Rev. Angus Dun, Protestant Episcopal bishop of Washington, also lauded the President for removing the General.

Roman Catholic reactions were mixed, oddly enough. "From any angle you look at it," an editorial in the Jesuit weekly, *America,* stated, "the storm now swirling around General MacArthur is deplorable. What remains of our national unity is in

GENERAL MACARTHUR
Evangelicals stood behind him

danger of being destroyed by the supercharged lightning flashes of emotion generated by personal and political partisanship."

But both Roman Catholic and Protestant publications in Korea expressed grave concern over the General's removal.

Osservatore Romano, official publication of the Vatican, permitted an editorial to be run favoring Truman's action, later came out with the statement that the article was not an official view of the Vatican.

In Montreal, the Rev. E. N. O. Kulbeck, popular Pentecostal radio preacher, described the day of MacArthur's firing "black Wednesday."

Douglas MacArthur himself declared in his history-making address before Congress:

"The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the race."

Camp for Deaf Children

A BIBLE CAMP for deaf children is the unusual ministry planned for the newly purchased Cumberland Christian Retreat, nine miles west of Murfreesboro, Tennessee. The

thousand-acre site, property of Evangelist Bill Rice, includes a lake which will permit rowing, swimming and fishing. Construction on dormitories for boys and girls will be started soon, it was stated.

Other unique features of the camp will be horseback riding and a pet lion club. A conference on evangelism is planned for August.

NHA in Flint

WHERE the highly publicized jazz of Tommy Dorsey drew a bucket-drop 400 fans to the cavernous IMA Auditorium in Flint, Michigan, the week before, "Amazing Grace" and the spiritual message of the recent 83rd National Holiness Association convention nearly filled the place for four nights running.

Terming the gathering a great success for both attendance and spirit shown, officials of the Association, which claims more than one million Christians in member churches, took steps to spread the convention's revival tones across the land.

A "flying squadron" of ministers and musicians would invade American cities in a "mobilize to evangelize" campaign. Under direction of its re-elected president, the Rev. Paul F. Elliott of Indianapolis, some of the association's leading figures were to carry the old-fashioned Gospel of "amazing grace" to all parts of the nation.

The association is made up of churches in the Wesleyan Methodist, Free Methodist, Evangelical-United Brethren, Salvation Army, Mennonite, Nazarene and Pilgrim Holiness denominations, as well as from evangelical Methodist churches.

NAE Speaks Up

NEVER BEFORE had the National Association of Evangelicals come out so forthrightly on issues that were spiritual, moral, social and political.

Indeed, the ninth annual convention of the organization in April was marked by a stinging rebuke of the Truman Administration for the dismissal of General Douglas MacArthur. A resolution passed by the delegates demanded a congressional investigation of the incident.

Dr. Frederick C. Fowler of Pittsburgh, NAE president, denounced Secretary of State Acheson for refusing "to reverse his mistaken policy and support our friend Chiang Kai-shek and the Nationalist government of China."

The Kefauver committee was commended for its work. An accompanying resolution opposed gambling in any form "whether under commercial, charitable, or religious auspices."

The Evangelical Foreign Missions Association, NAE affiliate, passed a resolution opposing the seating of Communist China in the United Nations. The same group went on record against turning Formosa over to the Communist government.

EFMA also called on the U. S. government to halt all loans or financial help to Colombia until religious freedom has been restored to Protestants there.

Thus went the resolutions, displaying an awareness of contemporary issues usually spurned by evangelicals.

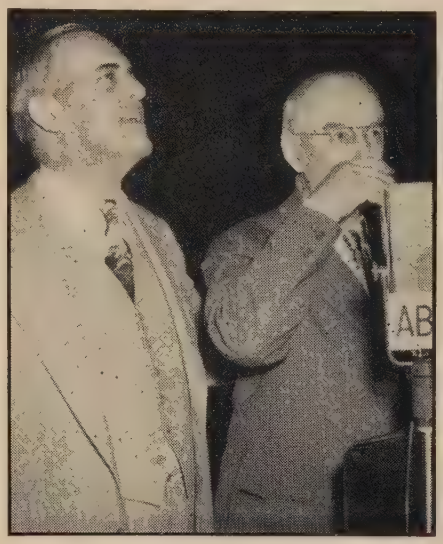
Forceful messages related to the convention theme, "Exalt Christ," were delivered by Dr. Fowler, Dr. R. L. Decker, R. G. LeTourneau. Mrs. Ruth Stull and Dr. Clyde W. Taylor. A message from Generalissimo Chiang Kai-shek was read and a recorded message by Billy Graham was played back to the delegates.

Climax of the convention was the message by the Hon. Charles W. Tobey, senator from New Hampshire who declared that the nation needed a heaven-sent revival.

The convention named Dr. Fowler to a second one-year term as president. Also elected were Dr. Paul Rees, first vice-president; Dr. I. Cedric Peterson, second vice-president; Dr. George R. Warner, secretary; and Robert Van Kampen, treasurer.

March Contest a Success

AN INCREASE of 1,757 students at Sunday schools in fifty churches of Spokane, Washington, and vicinity was reported as a result of the "March to Sunday School in



FOWLER AND TOBEY
The senator stressed the spiritual

March" contest, according to the Rev. Clate A. Risley, chairman of the unique event.

Winner of the A group was the First Assembly of God, with Hillyard Baptist Church as close second.

The Christian Church of Coeur d'Alene, Idaho, took top honors in Class B and the First Baptist Church of Clarkston, Idaho, was first in the Class C group.

WORLD

Harvest in Central America

WITH FORMER OPERA STAR Anton Marco as a special attraction, the evangelistic campaigns held by the Latin America Mission in Central America during the dry season came to a thrilling climax in the republic of Panama. Several hundred made decisions for Christ, it was reported.

An audience of nearly 3,000 English-speaking West Indians, decked out in their best zoot suits or white dresses and Panama hats, applauded wildly and demanded autographs as Marco sang the Gospel.

The evangelist was the Rev. Ephraim Alphonse, West Indian translator and missionary to the Valiente Indians of Panama.

Four Central American countries were included in this latest series of evangelistic campaigns — Nicaragua, British Honduras, Costa Rica and Panama A total of 45,000

(*Continued on page* 42)

are the forces of

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Grave peril faces America today. We are surrounded by the relentless forces of a system that holds half of the world in cruel servitude — a system whose opposition to religion has become a religion in itself.

Tragically enough, the same ideas that motivate the inhuman march of Communism have taken root on our own soil: *the idea that man is essentially an animal* — that morality is a myth, and sin the illusion of a neurotic mind; *the idea that man's greatest need is for material things* — that his terrible longing for security can be met by free medical care or old-age pensions! You'll find such theories cropping up in all sorts of unlikely places — perhaps even in your Sunday School literature. In such insidious fashion do those who have forsaken the faith of our fathers wreak havoc in the hearts of our children.

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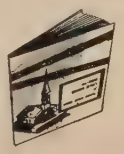

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Zion, Illinois

New England Bible Institute[c]
Framingham, Massachusetts

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(*Continued from page* 39)

American Tract Society leaflets were distributed in the gospel efforts.

"We feel an increasing burden," said R. Kenneth Strachan, director of LAM, "to make such evangelism a major part of our work. It is no mere platitude to say that this is Latin America's hour of opportunity."

Brethren Prosper in Quebec

A YEAR AGO an angry, stone-throwing mob wrecked the Christian Brethren chapel at Shawinigan Falls, Quebec.

Today, the congregation of the small church has purchased the site for a new building which will be erected soon.

Paul Boeda, the pastor, once taken forcibly to nearby Three Rivers and placed aboard a train bound for Montreal, now comes and goes freely.

All of this has come about, say the Christian Brethren, as a result of prayer and as a sign that "the hand of God" is upon the people.

"City officials and the people of Shawinigan Falls have been most courteous and kind to us," said a spokesman for the Brethren. "We feel that God is forging new bonds of sympathy and love in our community, and we will go forward with our plans as God directs."

The small store used as a chapel was wrecked a year ago when a mob of 2,500 gathered outside while a prayer meeting was under way. Three hours later it was a shambles. Forty Brethren escaped injury in an upstairs apartment.

EDUCATION

Sees Crisis for Colleges

CHRISTIAN COLLEGES are facing a serious crisis in the coming year, according to Dr. H. Long, president of Greenville College, Greenville, Illinois.

This declaration was made by the Free Methodist educator after making a forty-campus tour of church-related and interdenominational institutions.

To meet the enrollment emergency, which college officials predict will see a 25 to 30 per cent decrease next year, many educators are attempting to recruit additional girl students or to obtain extra gifts for their operating budgets, Dr. Long reported.

Faculties and staffs are being reduced by many schools, he stated.

Expanded Curriculum

GORDON COLLEGE of Theology and Missions will offer new degrees, a new division of education and new majors next fall.

Beginning in September, the school will offer both the bachelor of arts and the bachelor of science degrees.

Simultaneously, the new division of education, made up of two departments, education and psychology, will be inaugurated. It will be headed by Professor Edwin K. Gedney.

Picture Credits

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Chiang Kai-shek and the Scriptures

Chiang Kai-shek, tastily clad in the traditional Chinese gown with covering vest-jacket, stood in calm dignity before the microphones that would take his Good Friday message over all Formosa.

GRAHAM

Reading through the thirty-seventh verse of John 19, he stopped and said, "Let us take particular note of verses eight to eleven." He was impressed with the fact that Jesus Christ did not fear death in the least. Then he said: "We Christians should also take note of verses 26 and 27," and commented on the Lord's concern for His mother.

Chiang Kai-shek is not an orator. His comments were in brief, detached sentences. But the selection of these portions gives us a glimpse into his inner workings.

In the days when he wrested and rescued China from the clutches of squabbling, corrupt and predatory warlords, his star hung high. All the world loves a winner. But the roof fell in on him at the Japanese invasion, and he became the victim in the next decade of innumerable disasters and difficulties—not all of his own making. He was deserted by many of his fair-weather friends.

"Let us now turn to the thirteenth chapter of Mark." He read another thirty-seven verses, then asked: "Are not the things which are going on in the world today in keeping with these signs of the second coming of Christ—the increase of wars, famines, troubles? And are not the sufferings of our Christian brothers and others on the mainland at the hands of the Communist bandits the fulfillment of verses 9-12?" This was the only mention he made of his arch-enemies. He was not out to make this an occasion for a political speech.

Chiang Kai-shek has worn the covers off four copies of the Bible. He is reading straight through the Bible for the sixth time. He retires early and rises early to read and pray. Later he prays with Madame Chiang. His life is marked by continence and sobriety. He does not smoke nor drink intoxicants of any kind.

Madame Chiang followed her husband in the Good Friday service with a paper of fine spiritual content on the Gethsemane sufferings of Christ. She holds a weekly prayer meeting for the wives of the chief men of the government. These women support soul winning evangelists in camps and hospitals all over the island.

With such leadership, the nation of Free China deserves the moral and spiritual support of God's people everywhere.—*James Graham*

Dedicate New Building

OUTSTANDING leaders in religion and education participated in the dedication, April 27, of Memorial Hall, newest addition to the campus of The Stony Brook School. The $200,000 building is dedicated to the memory of the twenty-one graduates of the school who died in World War II, founder of the school, Dr. John F. Carson; and Dr. Arno C. Gaebelein.

Additions to Seminary Faculty

SEVERAL ADDITIONS to the faculty have been announced for the second year of the Conservative Baptist Seminary in Denver.

Included among the incoming group are the Rev. Vernon Grounds, formerly dean of the Baptist Seminary, New York, the Rev. Robert Hill, Miss Lydia Bond and Aram Philibosian.

DENOMINATIONS

Baptist Gatherings

CONSERVATIVE BAPTISTS will gather June 6-11 in Buffalo's Prospect Avenue Baptist Church for their annual fellowship gathering.

Some 25,000 Baptists are expected to be present for the annual meeting of the Southern Baptist Convention, to be held the week of June 18 in San Francisco.

Free Church Conclaves Set

AFTER A YEAR of merger the Evangelical Free Church of America will gather for its annual convention June 20-24 at Winona Lake, Indiana.

The Free Church Youth Fellowship will gather at the grounds June 18-24.

RADIO & TV

Liberia Approves Station

OFFICIAL approval has been granted by the Liberian government for a Christian radio station to be operated in that mission land by the newly organized West African Broadcasting Association.

This was disclosed by William A. Watkins, of Wheaton, Illinois, president of the new venture.

TV Debut

THE RADIO REVIVAL PROGRAM, directed since 1927 by Dr. W. E. Hawkins, of Dallas, Texas, made its debut on television recently. TV listeners may see and hear the program over Dallas' KRLD-TV, channel 4, at 5 p. m. Saturdays.

The new TV program features Radio Revival's "Aunt Kate," who tells a Bible story visualized on the flannelgraph board.

FILMS

Congo Films

SHOOTING has begun on "Children of the Congo," first in a series of documentary films to be released by Gospel Films of Muskegon, Michigan.

Richard Anderson, Free Church missionary who did all the African photography for

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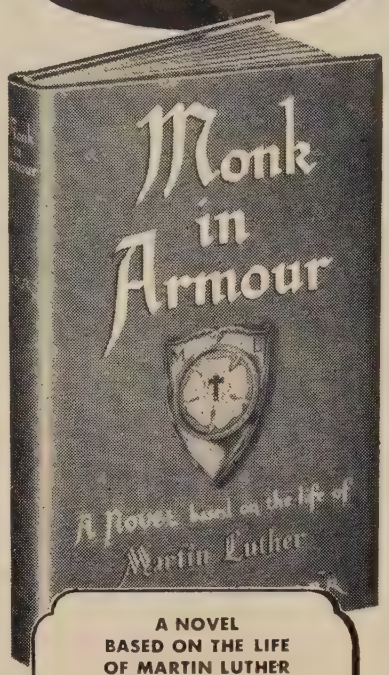

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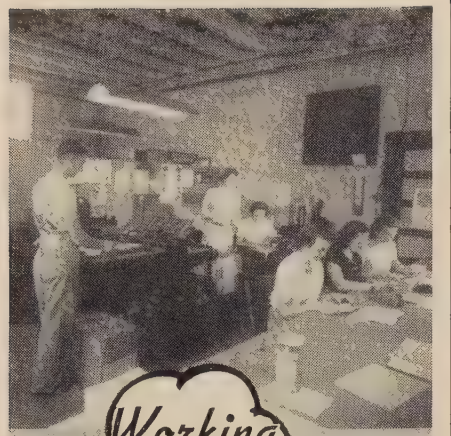

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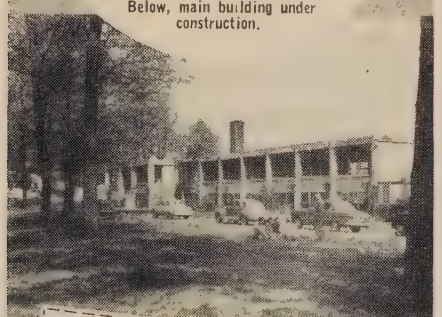
Students in print shop. Below, main building under construction.



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Missions and Immigration

by Sue Nichols

THIS is the unfinished story of a missionary, and what you can do to make her future secure:

"I was born in one of the Scandinavian countries. I've been a woman evangelist for many years, serving in an obscure mission station. At first my board was a Scandinavian faith organization. Those of my countrymen who had a vision for the Gospel sent sacrificial contributions to the board regularly.

"Suddenly the war came. Black tentacles of Nazi troops reached out in every direction. Their threat to the security of my homeland brought about radical economic revisions. My board could export only the most meager supplies. But the Lord undertook to save His witness. A mission in the United States, founded years ago by Americans of Scandinavian descent, took upon itself my support. The executives of my old board went to America, and, after the war, so did several of my sisters. The shifting horizon seemed strange at first. But gradually I found myself thinking less and less about fiords of home and more and more about the bustle of Minneapolis.

" 'Perhaps,' I thought, during a furlough in Minneapolis, 'perhaps, I'll retire to Minnesota one day.'

"With the help of my American board, I applied for citizenship. I took out my first papers and applied for residence exemption. Section 308 of the Immigration and Naturalization law would allow me to return to my ministry outside the country, without canceling out my opportunity for citizenship.

"On the third day before my furlough was to end, I received a letter from the United States Department of Justice. As I read its stark, official phrases, it seemed that the vigor and friendliness of my new home faded away in the sternness of her laws. My appeal for residence exemption had been rejected. The law specifies that it shall be given only to clergymen and nuns. I am not a clergyman, because I have never been ordained by a religious denomination; I am not a nun, because I have taken no public vows and wear no religious garb.

"If I wish to become a citizen, I must remain in the country for the next five years. *Five years! Impossible!* Five years away from those whom I have come to love as my own, because I led them to Christ! And what of those yet to be led? What of the translation work? And the Bible women who need such constant encouragement? Why, in five years a whole new generation could have slipped back into the dark machinations of heathendom!"

Here her story stops, but does not end. Its conclusion depends on you.

Back in 1940 when a congressional committee was working on unification of our nationality laws, the privilege of residence exemption was granted only to clergymen. On May 13, 1940, the late John Lesinski, famed Roman Catholic congressman, suggested to the group that it be given nuns also. A rather irrelevant discussion followed, punctuated at intervals by Mr. Lesinski's insistence that the words "and nun" be included in the measure. No action was taken, and the committee adjourned.

On May 14, *the very next day,* while Mr. Lesinski was serving as chairman pro tem of the committee, he managed to get the phrase inserted. Protestant members of the committee slept, and failed to take the step which would have safeguarded Protestant interests.

These interests went unchallenged by the statute until the war, when American mission became the focal point of the gospel advance. Trying to help alien co-workers, missionary leaders found themselves often rebuffed by the strict interpretation of section 308 by the Justice Department.

Finally, they brought to the attention of key congressmen the inconsistency of the law—the inconsistency of its denying to missionaries what it granted to nuns. The protest came at a strategic moment: a new immigration and nationality measure was being formulated.

The new bill, Senate 3455, was printed and released last spring. It's a bulky thing, 248 pages of regulations and provisions. It probably won't come before the legislators for action for several years. But section 316 grants residence exemption to "any alien who is engaged solely by a religious denomination having a bona fide organization within the U. S. as a missionary, nun, or sister."

The stipulation is a major advance in the right direction. Much credit should go to ex-Senator Forrest C. Donnell and Senator Patrick McCarren. But even the wording in the new bill could prove a stumbling block. It emphasizes that the alien missionary must be employed by a religious denomination. Many of the most energetic missionary endeavors have no connection with a religious denomination. They are capable, responsible organizations, sending out qualified personnel to minister to the lost. And their executives ought to be particularly interested in the bill.

Phrasing should be sought which will vouchsafe residence exemptions for bona fide missionaries and deny it to the undeserving. Write your congressman. Encourage him to see that the bill is passed in a form acceptable to Protestant Christians.

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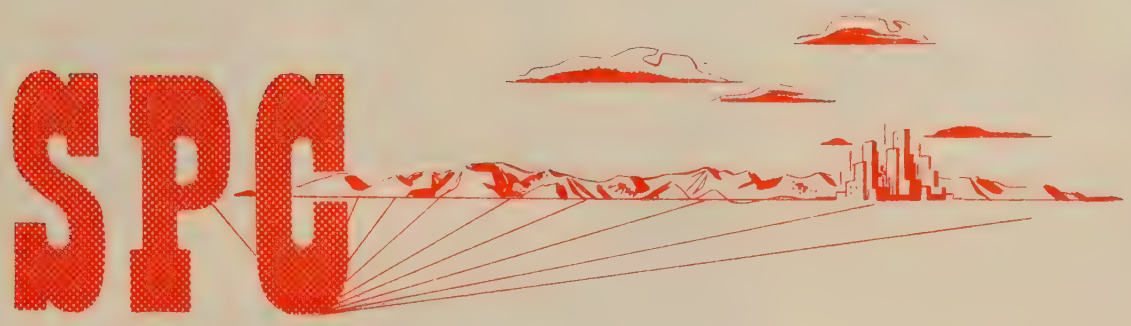

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the forthcoming production, *Region of Beyond,* will handle the camera chores.

Film Premiers Set

FROM MIAMI to Detroit and from Seattle to New York, in a score of cities across the nation, *Light of the World,* first motion picture produced by Unusual Films of Bob Jones University, was scheduled for premiers May 26 and 27.

The film consists of a thirty-minute sermon by Dr. Bob Jones Sr., founder of the university.

PRESS

Booksellers to Gather

THE SECOND ANNUAL CONVENTION of the Christian Booksellers Association to be held June 27-29, at the La Salle Hotel, Chicago, promises to be an even bigger event than last year, according to William F. Moore, assistant director of Moody Press, and president of the group.

Together with Dale F. Johnson, vice-president and owner of the Bible and Book Center, South Bend, Indiana, and Don Norman, secretary-treasurer and executive secretary of the Chicago Bible Society, Moore is working to make the convention "the greatest possible help to the individual bookseller." J. C. Penney, nationally known Christian business man, will speak at the closing dinner of the convention, June 29. There will be a "Meet the Author" luncheon, a special film on "Telephone Courtesy in Selling," a picture panel of "Best Display Windows of the Year," and many audio-visual presentations of the bookseller's problems and their answers.

New Hymnal Ready in June

"HYMNS OF THE LIVING FAITH," the new Free Methodist-Wesleyan Methodist hymnal, is scheduled to come off the Light and Light Press, Winona Lake, Indiana, in June.

Prepared by a joint commission of the Wesleyan Methodist and the Free Method ist Churches, the book embodies the great historic doctrines of the church and emphasizes the cleansing and empowering ministry of the Holy Spirit, it was stated.

More than $20,000 was invested in the hymnal before it was printed.

PEOPLE

Teaches Sunday School at 89

A LOUISIANA WOMAN who started teaching Sunday school classes seventy-two years ago is perhaps the oldest active Sunday school instructor in the country.

MRS. MORELAND

Mrs. L. H. Moreland, eighty-nine, of Baton Rouge is active in PTA work in addition to teaching the mother's class at the Istrouma Baptist Church.

Mrs. Moreland began teaching seventy-two years ago in the Selene Baptist Church in north Louisiana at the age of sixteen, when her father, the Rev. J. H. Harrell, was a minister. Mr. Harrell, who came to Louisiana in 1847, was the first Baptist minister in the northern section of the state.

Wins 6 to Christ in a Day

WILLIAM FLEMING, millionaire layman president of Texas Baptists, is setting the pace in personal witnessing in the Texas effort to win 250,000 people to Christ.

A seventy-one-year-old Houston man recently wrote asking if he could come to Fort Worth to talk to Fleming about becoming a Christian.

"No," replied Fleming, "I will come to see you." He flew from Fort Worth to Houston.

After explaining to the man the way of salvation and securing his commital, together they went to see the man's two sons. They were both won. They then went to see a grandson. He was won. The man then took Fleming to see two of his business associates. They were won, making six for the day. Fleming returned to his home in Fort Worth in the evening.

STUDENTS SPEAK

(*Continued from page 21*)

Replies here ran the gamut from a general sort of statement ("enough for normal human relationships, social ease") to a definite rule not only of how often but when. Friday and Sunday were suggested, and another said, "Every weekend. The student should be occupied with school work during the week."

Most of those giving definite answers agreed that "two or three times a week" was about right. "We are here to study." The others agreed that dating "should be secondary to training." One said it should be "as often as one feels honest about it and is not robbing other important things."

Another student went so far as to volunteer a reason for dating: "Sharing your good times with someone else is a good thing." And still another dismissed the problem with this simple formula: "As often as sensible non-Christians do."

Should chaperones accompany all dates?

All but one said or implied "no." That one answered, "Yes, at every Christian school." But the others objected—some strenuously.

"Christians should know how to act," they said. "Christian young people are trustworthy enough, mature enough and sensible enough." Someone made the problem a matter of education, urging, "Christian young people should be taught to conduct themselves. They need to make their own decisions."

These Students Speak

James E. Morriss, junior at John Brown University, Siloam Springs, Arkansas. Home: Alma, Arkansas.
Donald K. Safstrom, middler at Fuller Theological Seminary, Pasadena, California. Home: Chicago, Illinois.
Eloise Stacy, junior at Northwestern Bible School, Minneapolis, Minnesota. Home: Council Bluffs, Iowa.
Carl Holwerda, junior at Moody Bible Institute, Chicago, Illinois. Home: Grand Rapids, Michigan.
Lilliam Gilliland, sophomore at Omaha (Nebraska) Bible Institute.
Alice Motley, sophomore at Wheaton (Illinois) College. Home: Berwyn, Pennsylvania.
Mary Jones, junior at Taylor University, Upland, Indiana. Home: Indianapolis, Indiana.
Betty Hovestreydt, sophomore at Bob Jones University, Greenville, South Carolina. Home: Detroit, Michigan.
Virginia Mardikian, graduate student in Bible at Columbia (South Carolina) Bible College. Home: Syracuse, New York.
Kenneth R. Miller, senior at The Missionary Training Institute, Nyack, New York. Home: Latrobe, Pennsylvania.
Bill Van Dyk, junior at Calvin College, Grand Rapids, Michigan. Home: Paterson, New Jersey.
Grace Jordan, junior at Prairie Bible Institute, Three Hills, Alberta. Home: Wheaton, Illinois.
Ruth Kupka, studying piano at Houghton (New York) College. Home: Ithaca, New York.
David Needham, senior at Westmont College, Santa Barbara, California. Home: Vista, California.
Margaret Carleton, junior at Wheaton (Illinois) College. Home: Tacoma, Washington.
Roger L. Hedberg, junior at Bethel College, St. Paul, Minnesota. Home: Davenport, Iowa.
Dick Wroughton, senior at Wheaton (Illinois) College. Home: Streator, Illinois.

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President

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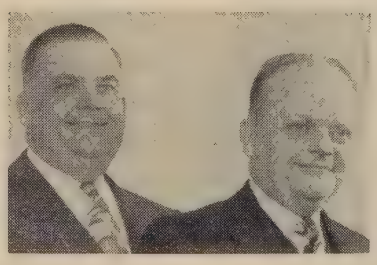


CHRISTIAN LIFE EVANGELISTS

George Edstrom, *left*
W. Douglas Roe, *center*
Harry O. Anderson, *right*

■ Listed below is the June schedule for W. Douglas Roe and George Edstrom, CHRISTIAN LIFE evangelistic team in the East:

Ebenezer Mennonite Brethren in Christ Church, Bethlehem, Penna., June 1; Music Pier Rally, Ocean City, N. J., June 2; Ocean City Baptist Church, Ocean City, N. J., June 3; First Christian Church, Binghamton, N. Y., June 10-12; Maranatha Bible Conference, Muskegon, Mich., June 25-July 1; Montrose Bible Conference, Montrose, Penna., July 1-Sept. 3. Their monthly listing continues in September.

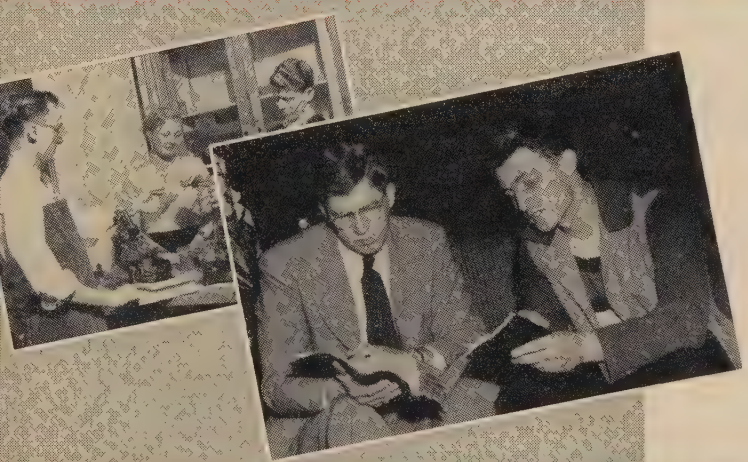
■ In the West, Evangelist Harry O. Anderson will represent CHRISTIAN LIFE at:

Los Angeles, Calif., May 27-June 4; Buffalo, N. Y., June 10-18; San Francisco, Calif., June 24-July 2. His schedule continues through summer.

Northwestern provide

"...that the man of God may be perfect"

A healthy spiritual life for each student is a matter of first concern at Northwestern. Daily chapel services and special conferences place him under the influence of stalwart men of God, such as President Billy Graham, faculty members, and visiting Bible teachers. Special courses and student organizations promote a genuine missionary interest. Practical Christian work assignments and a program of summer evangelism encourage the student to put his knowledge into operation.



"...that ye may know how to answer"

Along with academic training, a Northwestern student has excellent opportunities to learn the reasons for his faith and how to present them to others. A course in the correlation of science and the Bible has recently been initiated. Bible archaeology and other studies in Christian apologetics and personal evangelism are also designed toward that end. A complete counseling program serves the student's need for academic guidance.

"...that ye may approve things that are excellent"

An appreciation for the fine arts is fostered both through curricular subjects and student organizations. Interest in Christian dramatics is growing rapidly, and excellent performances are given each year. Northwestern's A Cappella and Oratorio Choirs, Band, and individual instruction provide the means of expression and enjoyment for the musically-minded student.

Rev. Billy Graham – President
Dr. W. B. Riley – Founder

Northwestern

a Christian education for the whole man...

"...that utterance may be given"

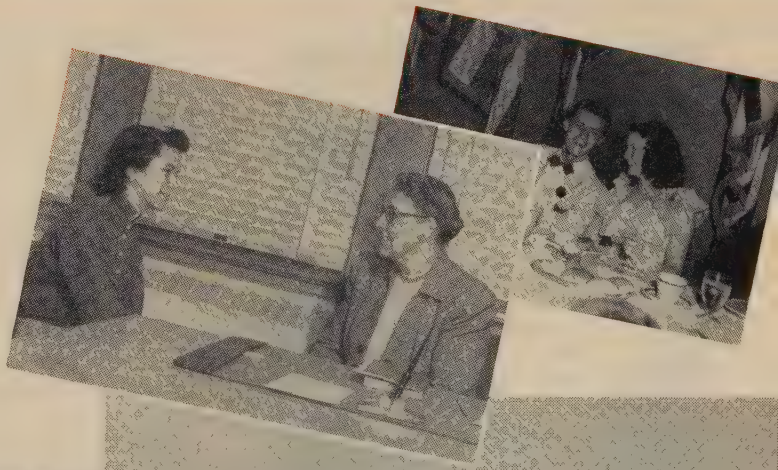
Realizing the importance of being able to express one's convictions clearly, Northwestern's Speech Department has made great strides in forensics in recent years, now participating in most of the major Mid-western tournaments. Teams have come through several tournaments undefeated and individual students have distinguished themselves. Northwestern's own radio stations are channels of expression for students and for the Gospel of Christ in the surrounding area.

"...that ye present your bodies"

Whether it is a snack-bar "special" or the regular fare served in the cafeteria, food for the body is important at Northwestern. Balance in diet as well as in work and relaxation make for the well-being of the whole man. Recreational facilities are available in the new school gymnasium as well as in Loring Park. Inter-collegiate and intramural athletics are carried on for both men and women, particularly in basketball, baseball, and softball.

"...that your joy may be full"

Social functions, both formal and informal, contribute to the spontaneity and good fun that is evident among Northwestern students. The Student Forum guides the social affairs of the student body, and the understanding counsel of faculty advisors promotes social adjustment and balance. All this, for the enterprising Christian young person, can go a long way toward building an integrated Christian education and character, "thoroughly furnished unto all good works."



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A non-typical answer posed the problem of "Who wants to *be* a chaperone anyway?" And one seemed to sum up the answers in another question: "Should pickles accompany ice cream?"

What is your general opinion on the moral standards of Christian students?

"Very high," said one. "Far too low," another answered. A third struck a different note by replying, "Inconsistent."

Most of them decided that standards could and should be higher. One blamed the situation on Christians who were "lazy, ashamed." Another accused "*strict* control."

Students' morals are "fairly good," one answer read—but "their moral life often hangs on the thin thread of fear of do's and don't's rather than real conviction."

"Rules will not correct this situation," replied one student. Another prescribed "only a Holy Spirit revival" as the remedy.

Do you think Christian students should be permitted to roller-skate? go to operas? go to plays? play games like Rook, Monopoly, etc.? go to movies? go to newsreel theaters? play jazz music?

Movies and jazz drew a negative response, but the majority agreed that the other activities were permissible. The vote was close, though, on the question of attending newsreels.

Two of the students answered with a blanket "yes." One said "no" to everything except games like Rook. Most obvious fact was the lack of agreement on the individual points: where one person said a given activity should be permitted, another was violently against it but favored something else.

"Anything that clears with a Scripture-guided conscience" is the principle one person set down for choosing activities. Another said they "should not take too much of their time." One came out definitely for permission: "A school that refuses to permit any of these is hindering the Christian's practicing personal conviction."

"This is much less important than the kind of positive Christian life you lead," someone pointed out.

Should a Christian school require students to sign a pledge not to take part in "worldly amusements"?

They were divided on this question, too. Some called attention to the fact that "it is helpful to the reputation of the school."

"But no pledge ever changed a student's heart," others retorted. They urged instead "definite convictions on the part of a school and teaching to support them."

A few said the pledge was not necessary: "if the students are Christians they will have no desire to participate." But, one pointed out, there are always some non-Christian students.

And so the battle rages. In this poll, a pledge of some sort had a slight edge.

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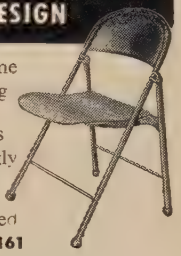

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Should school administration dictate such things as how much make-up girls may wear, specific social hours, etc.?

Four students stood in favor of regulations about wearing of make-up. Others called them "very juvenile, negative control" which does more harm than good. Regarding social hours, most of them agreed that in the interests of study and health some sort of curfew was necessary. "The school *is* responsible for the girls," one pointed out.

But one student was adamant. "They should only dictate things that further educational purposes," he said.

Should it be considered your "Christian duty" to report to school authorities rule violations by your fellow students?

Some said, definitely, "yes" ("to retain your school standards," argued one). Others were as definite in decrying the idea. They inveighed against it as "tattling, spying and squealing." They said, "I'd rather assist in any other way than this."

Talk the matter over personally with the violator, these objectors urged. "Admonish him as a brother." "Maybe you can help him." The wrongdoing would have to be "of a horribly serious nature," confided one, "and even then it would be hard."

To what degree do you think Christian students are capable of governing themselves?

Here, too, there were extremes. One student tried to embrace both possibilities by saying that in a few years there will be none left who are capable, "unless we stop making all their choices for them."

Some maintained that Christian students were at least "more capable than non-Christians." Most of them agreed that some supervision was necessary. Some said students should have jurisdiction only in student problems.

"One of the purposes of Christian schools is to teach students how to govern themselves," said one student. Another added, "If they are not capable by their last year in college, when will they be?"

What magazines do you read regularly? frequently? sometimes?

With results computed on a point basis, CHRISTIAN LIFE led the parade of forty-one publications. *Time* was not far behind, followed almost immediately by *Life, His* and *Reader's Digest.*

One student's reading habits consisted of two magazines, "frequently." Another listed nineteen, including six that had escaped the attention of all the rest.

Only three other religious magazines received more than one mention: *Presbyterian Life, Moody Monthly* and *Youth for Christ Magazine.*

How often do you read the daily newspaper?

Five admitted it was "very seldom"—but they knew they ought to do better.

(*Advertisement*)

Putting First Things First in Christian Education

by Donald E. Hoke

Missionary after missionary whom I saw last summer in many mission fields of the world convinced me that there is no substitute for putting "first things first" in Christian education.

A Christian faculty is not enough. Daily chapel services are not enough. Excellent Bible and Christian education courses alone will not produce effective missionaries and Christian workers. Willingness and consecration alone will not fit young people to do God's work.

That over 50% of the young people under evangelical missions do not complete their first term or return for the second suggests that something may be missing. First things may not be first in their lives and education.

What should be the first requirement for Christian service? What is the divine plus that turns activeness into effectiveness—that so many splendid Christian workers sometimes miss?

Spiritual mission leaders and my own experience agree that it is this: a personal experience of the power of the Holy Spirit poured out upon the worker and his work through prayer—the desperate, practical conviction that prayer and faith *alone* put power in our service for Christ.

I came back to my classroom this fall with the burning conviction that if my students missed everything else, they must not miss this. I, like most evangelicals, believed this before. But it was theory only. The stark reality, the heartbreaking tragedy of spiritual failures burdened me to make this real in the lives of those I try to teach.

"To Know Him . . ." has always been the motto of Columbia Bible College. But too often they had been mere words to me. For Christ to be a conscious, personal reality to every student now gripped me as our highest goal.

Under God, Dr. Robert C. McQuilkin, founder and president of Columbia Bible College, has labored to keep this first thing first for the 28 years of the school's history. For the measure that this has been accomplished we praise God.

Just behind a European battle line during the last war, a group of Christian GI's met regularly for prayer. Face to face with spiritual needs, they dedicated their lives to serve Christ. These men did not have to be persuaded that the personal reality of Christ and the power of the Holy Spirit in their lives was what they wanted advanced in their education. The testimony of one who had had a year at CBC resulted in nearly all of them coming to Columbia Bible College.

This spring one of them graduates from a leading evangelical seminary. He writes, "The emphasis at CBC on personal spiritual life has been the most important factor of my training."

Several graduates of a leading Christian college now studying at the Graduate School of Missions of Columbia Bible College recently testified . . .

—"The Holy Spirit has revealed to me the reality of victory in Christ here."

—"The *theoretical* has been made *practical* through top-notch Bible study methods and a thoroughly integrated Christian life emphasis."

—"The victorious Christian life and the supernatural, miracle-working power of God operating through us are some of the key lessons I've learned at CBC."

That these testimonies may be true and real to all who study in the undergraduate and graduate divisions of the Bible College is our prayer.

Young men, called of God to the Christian ministry or missionary service, may pre-register at CBC immediately and receive draft exemption. With this must come, of course, a statement to the draft board from their church or society that they are ministerial candidates.

GI's, in addition, may still receive their educational benefits from the government if they enroll in the CBC summer school for the first or second terms, beginning June 2 and June 30, respectively.

Answers to any questions and registration blanks will be sent to those interested in Christian higher education at Columbia Bible College, where a prayerful effort is made to put "first things first." Write the Dean of Men or Women, Columbia Bible College, Columbia, South Carolina.

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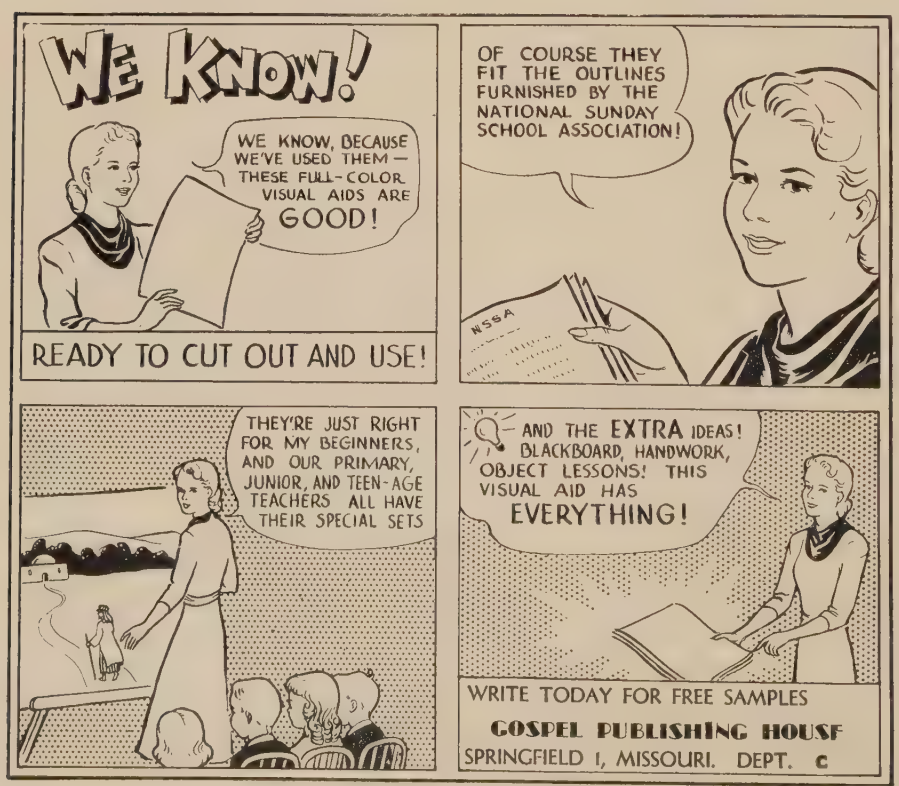


"I blame it on my busy schedule," one said.

On the other hand, five replied that they at least glanced through a paper every day. And one answered tersely: "Always thoroughly digest two, sometimes three."

Do you listen to at least one news broadcast a day?

All but four of them do. Some cited a particular news commentator whom they heard especially often.

Do you think students at your school have definite ideas on such matters as foreign policy, etc.?

Answers to this included four unqualified yeses, three noes and various shades of in-betweens. One student called for a greater emphasis on such things, saying that "being isolated as we are, there is a tendency to 'let the rest of the world go by.'"

Estimates at the number of students who do have definite ideas were twenty-five per cent at one school, ten per cent at another. "The average student does not have definite ideas consistently," reported one student, "but rather acquires them only at particular times of importance."

Two students observed that the fellows were more alert in this regard than the girls.

Do you think Christian young men should be drafted out of Christian colleges?

"We have the same obligation to our nation as anyone else," said one student. That seemed to sum up the attitudes shown. Only two persons answered "no."

Five urged a distinction on the basis of course study. Deferment of prospective ministers, they argued, "would profit the nation in the long run." And a few pointed out opportunities for Christian service in the armed forces: "They are more ready to go than the unsaved."

Are you satisfied with the scholastic standards of Christian schools? If not, how can they be improved?

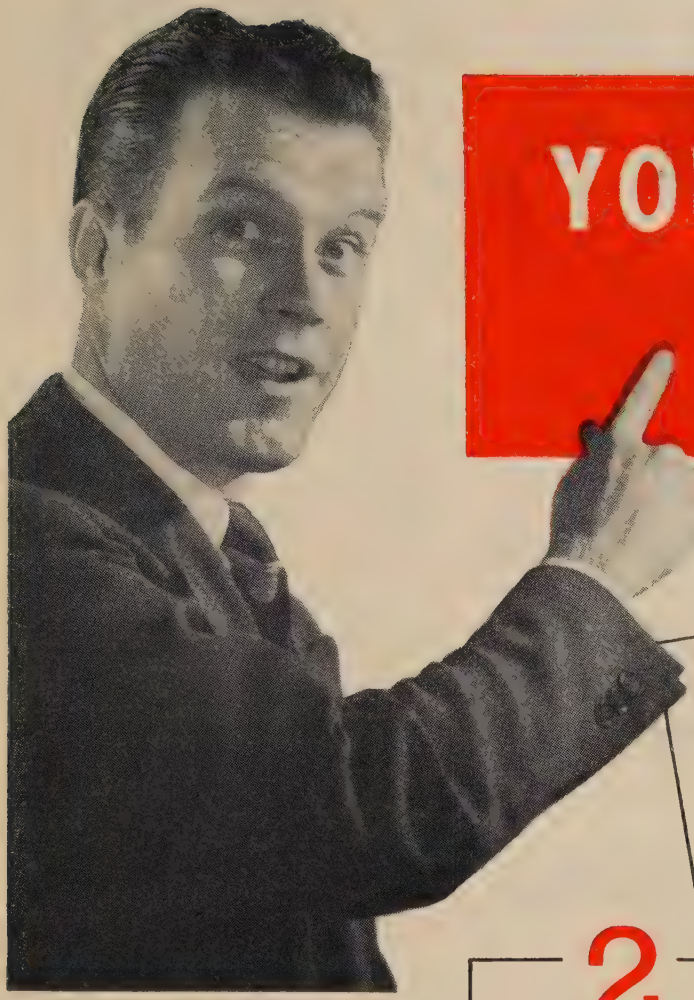
There were seven "yeses" on this question. Suggestions for improvement included stricter requirements (mentioned three times), better teachers, better libraries and a united front by teachers as to grading system. One student asked for "less inbreeding of graduate teachers."

"More specialized colleges and universities are needed," said another. A third remarked that the secret to improvement was "a feeling of their intellectual obligation to the Lord."

But one student appeared to be more than satisfied. He said, "I would consider them as high as, *if not higher than,* those of secular schools."

What is your view of the function of Christian schools? Do you think your school is fulfilling it?

Views differed on the purpose of Christian schools, but only four persons



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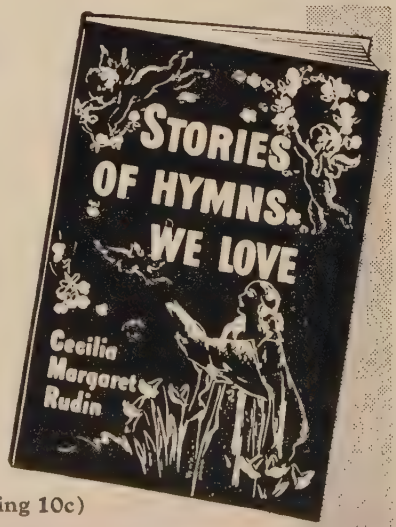

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expressed doubts about their school's adequately meeting its purpose. And though expressed in seventeen different ways, the statement of purpose boiled down to two or possibly three main points: to provide good academic training—at least as good as secular schools; to prepare firmly grounded, mature Christians; and to train for service for Christ, either in the narrow sense or more broadly speaking, which could include both the other two.

Some laid the emphasis on preparation for life. One stressed that Christian schools should prepare the student "so that his Christianity enables him to face any problem the world has." Others emphasized instruction and guidance in the devotional life and study of the Word. "Christian schools should seek to build up a consecrated generation," someone said.

One person who affirmed that his school was doing its job added this comment: "It suffers from a sort of provincialism. The four years there are sheltered years—years of indoctrination rather than introduction to meaningful Christian living."

If you had it to do over again, would you come to a Christian school in preference to a secular school? Why?

Fifteen said "yes," one said "I don't know," one said "for the first two or three years." Various reasons were given, of which three again predominated: Christian fellowship, spiritual growth and stability and Christian-integrated schooling.

Two suggested a four-year course split between secular and Christian colleges. Another maintained that she would do what she had done: go to a secular school, then take grad work in Bible. For other reasons for favoring Christian schools, one person cited "the peculiar kind of testing" they provide. Another mentioned the value of good habits formed there. A third revealed a hope that her college training would make her a better soul-winner.

"It's easy to go stale," objected one student, "when the only companions you have are Christians." But another plainly stated that "a good Christian college does *not* shelter the student from the woeful ways of the world. . . . If he gets victory here, the more superficial problems will never faze him."

There are a few bad points even in the best of Christian schools, but these typical students—and thousands more like them—are well-pleased with the type of training they're getting.

And despite their initiations and cokes and bull sessions, their elders have reason to be well-pleased, too. These young people are proving themselves—are showing that they can come up with some logical and clearly reasoned ideas.

So when the responsibility of Christian leadership falls to this generation, as it will eventually, it will rest on capable shoulders. END

BOOKS

LLOYD KALLAND, *editor*

FOR YOUR CHRISTIAN LIBRARY

"Manifesto" of Christian Education

This Month's Selection

CHRISTIAN EDUCATION IN A DEMOCRACY. By Frank E. Gaebelein. Oxford Press. 305 pages. $4.

With this recommendation, CHRISTIAN LIFE *continues its emphasis upon building Christian libraries for the home and church.*

THE Minneapolis Convention of the National Association of Evangelicals (April, 1946) gave the initial stimulus to the writing of this book. The Convention agreed that the Commission on Educational Institutions should appoint a committee to submit a comprehensive report on the philosophy and practice of Christian education. Now, five years later, this "manifesto" comes off the press—a product of concentrated labor expended by a consecrated band of evangelical Christian educators, captained by Dr. Frank E. Gaebelein.

Certainly the time is ripe for such a volume as this. Secularism, frustration and despair have come to be household terms which aptly express conditions of the mid-century American scene. Society is blighted with the disease of secularism, which finds its roots in the homes and public schools. Squarely facing this predicament, Dr. Gaebelein says, "The fact remains that the only criterion for the path education must take is neither popularity nor 'modernity,' but eternal truth. . . . 'Ye shall know the truth, and the truth shall make you free' is the master text of Christian education." Satisfied that he is now on the right track, the author continues, "Education is not theory, it is life; and the truest solution of its problem lies not in abstract principles but in a living Person." Christ is He!

Naturally, then, God's written revelation, that which declares the living Revelation, is the chief source book for a philosophy of Christian education. This maxim stamps all non-revelational philosophies as alien to Christian education. The basic principles of a Christian philosophy of education find expression in germinal form in Christ's words, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). The exegesis of this is: "(1) Humanity, the recipients of eternal life—the 'they' of the declaration. (2) The Giver of that life—'the only true God.' (3) The One sent to earth to manifest God in human form—Jesus Christ 'whom thou hast sent.' (4) The possession of those who belong to Christ—'eternal life' which is the outcome of knowledge."

In light of the fact that public schools in general are laboring under ideologies foreign to Christianity, and because of recent court judgments, it stands to reason that the solution finds its best expression in the founding of Christian schools, kindergarten to university. It is within this pattern of formal Christian education that Americans have rendered their distinctive contribution in establishing Bible schools and Christian colleges. To form universities is their unfinished business.

This book, as a survey, is wide in scope. As a manifesto it is, for the most part, penetrating in philosophical judgment. But it appears to me that, over against the mass of material which is excellent, and despite the fact the author clearly indicates that this is basically a discussion in the field of education and not theology, two rather important issues are left wanting for a more lucid philosophical or theological treatment. These, in turn, are fundamental to a Christian philosophy of education.

The first strikes at the theological founda-

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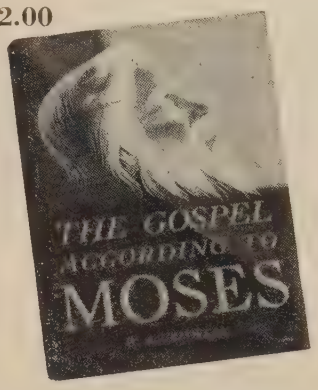

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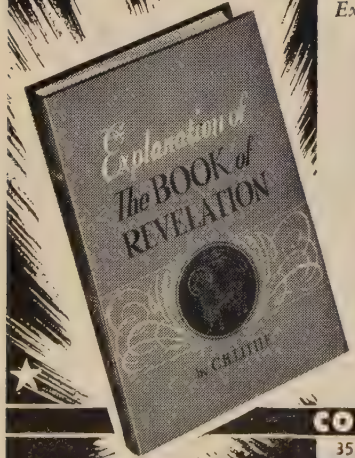

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tion upon which the "National Association of Evangelicals" stands. The association, as such, stands today as unmistakable evidence that the inclusion of Arminians, Calvinists and all the shadings between them can make a tremendous impact upon the religious, social, educational and governmental scenes. But whether or not this same theological inclusivism can respectfully offer itself as the mainspring of a Christian philosophy of education is a point which may well draw debate from not a few consistent theologians. For, a philosophy is a *system* of thought. To maintain that a philosophy of education can successfully rest upon two or more varying theological systems is to uphold a position which lends itself to serious question.

The second criticism has to do with "truth." The author states, "Though there is truth in the ethnic religions, between them and Christianity there stands the immeasurable gulf of difference in kind as well as degree." The question is simply this: If ethnic religions have truth, is it consistent to say this truth differs in *kind* from Christianity? Is there truth besides God's revealed truth? Is it not highly questionable to designate truth to any concept within the heathen religions which are false at their very roots? Can any propositions flowing from false presuppositions in reality be true? It may be that the author has in mind the three levels of truth (meaning) as suggested by Dr. Carnell. Whatever the case may be, however, as the text now stands, there is need for clarification.

These defects constitute two serious shortcomings of the book. Yet, the bulk of this manifesto subscribes itself as a clear, scholarly presentation of an ambitious task. This seasonable volume lends itself as required reading for the vigilant Christian, a serviceable reference book for institutions of higher learning and a ground-breaking challenge for future attempts to formulate a Christian philosophy of education.

Juvenile Fiction

LITTLE PILGRIM'S PROGRESS. By Helen L. Taylor. Moody. 256 *pages.* $1.

Literary critics who have a greater concern for "art for art's sake" than for advancement of the Christian witness will bewail the printing of this book, which modernizes all but the message of Bunyan's *Pilgrim's Progress.* Certainly, to translate this classic into the twentieth century child's language is a bold endeavor. Such pursuits are often substantially rewarded, however, and there is reason to believe such will be the case with this important interpretation.

As expected, the story is of Little Christian, who meets with various everyday temptations and problems as he edges his way to the Celestial City. Several pen-sketches liven the reading, making it an enjoyable and valuable experience.

General

THE BEST IS YET TO BE. By Paul B. Maves. Westminster. 1951. 96 *pages.* $1.50.

People beyond middle age are the addressees of this small, but informative, book. It concerns itself with the psychological problems that often make eventide of life a burdensome ordeal. Besides advocating a trust in the Lord, Dr. Maves suggests an

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April Prize Winner in Book Contest Announced

To Frank Breisch of Slatington, Penna., goes this month's prize, a set of Scripture text book ends for the winning letter commenting on a statement from Albert Hyma's *Dynamic Citizenship*, CHRISTIAN LIFE book selection for April. The question, "Should parents give advice regarding their children's selection of a husband or wife?" brought the following prize-winning letter:

Parents and children have mutual responsibility—parents to train their children in the nurture and admonition of the Lord, children to honor and obey their parents. And if parents are to faithfully fulfill their charge, they cannot fail to teach their children what the Word of God has to say about marriage. Children must be advised that it is not just an error, but a grievous sin in the sight of God, for one of His redeemed to marry outside the Body of Christ. They must be taught that marriage is a sacred bond, dissoluble only by adultery or willful desertion.

God has laid down principles to guide us in our choice of a life partner, which parents can and should help their children to apply. Is he or she a Christian? Is this just a romantic interlude, or is he or she the person with whom I want to spend the rest of my life? Such questions, answered conscientiously, will lead to detailed analysis in the light of God's Word.

And therein lies the duty of Christian parents—to advise their children according to principles of Scripture. If they have trained their child in the way he should go, if they have instilled in him a love of Scripture and a desire to conform, if they have sought God's blessing on his choice, then they may rest assured that they have done their duty. Then Jehovah will fulfill His promise.

active life. Be creative! Do something!

The wholesomeness of the book is seriously disrupted when he tells the bereaved, "If you feel like railing at God for what he has done to you, it may help to let go and rail at him." This momentary mental release is a far cry from the peace of soul that comes as the reward of humbling oneself before God when passing through dark shadows of bereavement. Except for this flaw, the book is interesting and should prove to be beneficial to the reader.

GAMES FOR BOYS AND GIRLS. By E. O. Harbin. Abingdon-Cokesbury. 160 *pages. Cloth:* $2. *Paper:* $1.35.

Here is an excellent array of interesting games especially appropriate for Primary to Intermediate groups. Each game is briefly, but clearly, told. Some are given an added informative touch by means of pen-sketches. This book compares with the very best for Christian home and church groups, indoors and out.

How To Do It

THE STORYTELLER IN RELIGIOUS EDUCATION. By Jeanette Perkins Brown. Pilgrim Press. 165 *pages.* $2.

Story-telling, an important instrument in Christian education, should be mastered by all who desire to teach effectively. This fact suggests the importance of this enlightening and illustrative book. Few books on this subject will compare with this one in richness and penetration of thought. It includes values in story-telling, parts of good stories, type of stories best suited for the various age groups, preparation needed for good story-telling and examples of good stories.

The one defect is the author's apparently low view of the origin of the Scriptures.

Philosophy

A FORTUNE FOR YOUR THOUGHTS. By Thomas Mann Selkirk. Exposition Press. 40 *pages.* $2.

"Matter and Spirit, materiality and spirituality, are opposites, and therefore it is impossible to believe that both are realities . . . spirit alone has reality." Such is the presupposed monistic philosophy upon which the author re-evaluates the Scriptures. However, Genesis 2: 7 declares "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life . . ." Nothing short of mental trickery could make man a monism out of this account. Monisms, whether they be mental or material, fail to account for apparent difference between thought and material. Though neatly written, this short work does little more than bring up-to-date the shortcomings of a metaphysical monism.

THE STRUGGLE OF THE SOUL. By Lewis Joseph Sherrill. MacMillan. 155 *pages.* $2.50.

From the vantage point of psychology Dr. Sherrill traces the struggle of the soul (dynamic self) from infancy to old age. He shows that life is a series of crisis experiences with God, which cause man to respond either by outgoing faith to God or by shrinking back into himself.

The author presents his case with clarity, revealing that he has a mind seasoned with psychological information. However, this book is hardly a piece of evangelical literature. Although Biblical terms are used throughout, even a candid reading reveals that historic facts of the Hebrew-Christian Faith have been utilized as mere vehicles to carry symoblistic ideas by which men may live. The psychological make-up of the individual is viewed as the determining factor in the kind of religious experience he will accept. God's revelation by word and power is secondary.

Biblical

EXPLANATION OF THE BOOK OF REVELATION. By C. H. Little. Concordia. 232 *pages.* $2.75.

Laymen reared in dispensational environment and sheltered from acquaintances with other methods of interpretation of the book of Revelation will register surprise at the exposition of this book. Yet it interprets Revelation in the tradition of most expositors. As the author reminds us in his

Foreword, there are three main methods of explaining the prophecies. The historical regards prophecies as already fulfilled in the past. The futuristic considers them as reaching fulfillment only at the end of the world, in close relation to Christ's second coming. "The third looks upon the prophecies as being progressively fulfilled during the history of the present dispensation. This last method is the one adopted by the vast majority of Protestant commentators."

This clear, compact, sane exposition indulges in fewer flights of fancy than do some schools of interpretation. For example, the transition at the beginning of chapter four, "Come up hither," is explained as a summons to the Apostle John as an invitation to a higher revelation—less disruptive and more natural than the transition of futurists who make "Come up hither" refer to the Rapture.

In this interpretation, the activity of the beast and false prophet of chapters twelve and thirteen is not confined to events immediately preceding Christ's second coming. Rather it includes the whole period from Christ's resurrection to the end of the world. Likewise, the thousand years of chapter twenty does not refer to a coming, literal millennium. They begin with the advent of Christianity when Satan's power was curbed so that he could not longer deceive the nations with his same previous success.

Those trained in other views of the book of Revelation would profit from an acquaintance with this book. Perhaps we need a re-examination of the whole eschatological field.—*Reviewed by Leslie B. Flynn.*

GOD REMEMBERS. By Chas. L. Feinberg. Van Kampen. 283 *pages.* $3.

To this study of the book of Zechariah, Dr. Feinberg brings a personal background of an orthodox Jewish home, thorough knowledge of Hebrew and kindred languages, conversant familiarity with most writers on the subject and a devout evangelical viewpoint. The result is this scholarly verse-by-verse, sometimes word-by-word, exposition.

It acquaints the reader with almost all of the various interpretations, liberal as well as conservative. Yet it leaves him with a clearer understanding of the message of the prophet and a deeper impression that this is indeed the Word of God.

As a matter of fact, the author is so accustomed to the use of Hebrew and cognate languages that one not as familiar with them will have difficulty following him and appreciating his distinctions. Apart from this tendency to erudition which may retard the ordinary reader, his interpretations are most wholesome and gratifying. The author is an able expositor of the futurist school of prophetic interpretation, and in *God Remembers* makes a timely contribution to its literature.—*Reviewed by R. M. Riggs.*

History

THE REFORMATION IN ENGLAND, Vol. I—The King's Proceedings. By Philip Hughes. Macmillan. 404 *pages.* $6.

Brilliantly written by an English Roman Catholic, this fascinating account is so illuminating that it holds attention as with a magnet. Conditions in England just before the Reformation are depicted in

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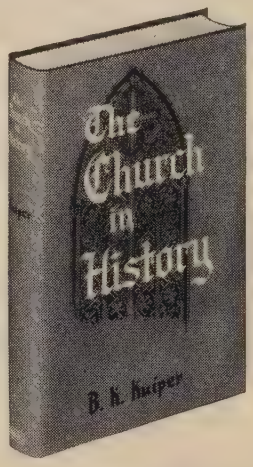

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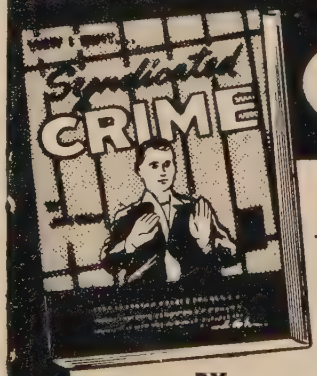

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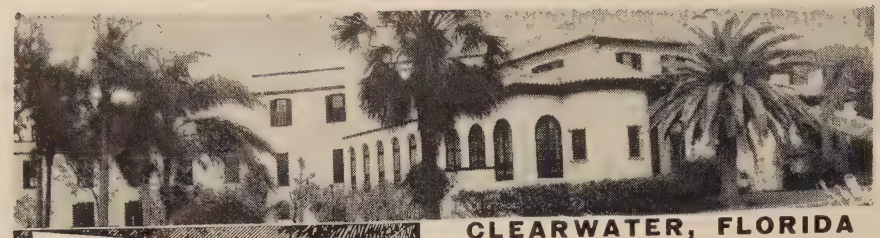

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sharp detail. Although documented for scholars, the book will interest everyone who has any knowledge of the Reformation.

The author makes a scrupulous attempt to be fair to Luther and to Protestants in general. He shows exactly what the Reformation looks like to a Roman Catholic trying to understand what happened. Abuses and corruption which existed in the Church under Rome are not condoned.

Some of the details will be illuminating to all but those who have studied the period for years. As this book indicates, the Reformation was a theological and practical revolt of clergymen against intolerable conditions in their own Church. This is an inside view. There are attractive illustrations, bibliography and index. The volume, which carries the story to 1540, is to be followed by a second.—*Reviewed by Paul Woolley.*

THE DAGGER AND THE CROSS. By Culbert G. Rutenber. Fellowship Publications. 134 *pages.* $1.

The pressing question of the Christian's attitude to war again comes to the front in Dr. Rutenber's small, but stimulating work.

Using as a title two instruments contained in a medieval crucifix, one a dagger and the other a cross, the author presents the paradox of Christian love and violence. He questions whether solution lies in the lamb-lion paradox of Scripture relating to Christ. Then he resolves the conflict by affirming that lion strength arises from lamb-like nonresistance. His formula: "The Cross for offense, the angels for defense."

But although Dr. Rutenber argues in favor of the pacifist position, he rejects absolute pacificism. From modern literature regarding pacificism, he culls important arguments against the pacifist position. Then he deals with them from Bible exegesis. Extreme positions pacifists sometimes take are stated and rejected, and he returns in argument to nonviolent resistance.

Dr. Rutenber then attempts to ground his nonviolent resistance program on the Bible. The weight of his argument is taken from the New Testament, where a fresh and stimulating exposition is given to the usual pacifist passages. Texts cited by Christians for approval of war are explained so as to remove all such support.

Christian love is made the determining attribute of a believer—and the war question is settled in harmony with it. The virtue of love is projected into the relations in the state, superseding justice. Even the Sermon on the Mount is considered capable of application at the level of the state. The author concludes that nonviolent resistance preserves justice, at the same time containing larger elements of compulsion than most pacifists will acknowledge.

The author admits that "these are questions about which good men will always differ and they represent the kind of question for which no final certain answer can ever be found. Each man must make up his own mind, in fear and prayer, as to what the implications of Christian discipleship are in these areas."

Though differing in convictions on this basic subject because of a different exegesis of Scripture and view of the Old Testament, I believe *The Dagger and The Cross* is worthy of wide reading. It will compel re-examination of traditional views on war.—*Reviewed by H. J. Ockenga.*

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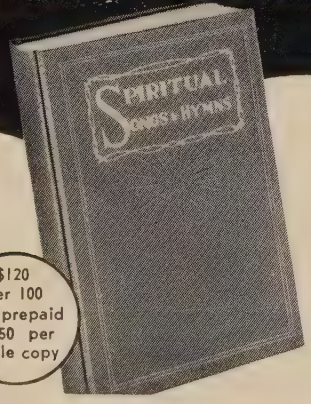

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I LOVED YOU THEN

(*Continued from page 26*)

the sidewalk sounded as though through a megaphone. "Why," she said at last, "we just drifted apart—and never got back together again."

For a moment—only a moment—Rig's hopes soared. Perhaps she meant him! But then came the painful realization, *If she did mean me, she wouldn't be telling it like this.*

He said, "How do you like teaching?"

"Fine!" she answered too cheerfully. "Just fine!"

Rig felt old and defeated as they walked home. On the porch a small yellow light welcome them, and he thought she looked like an angel with the soft beams dropping down across her face. He opened the door for her, and she went in quickly.

"Goodnight, Rig," she said sweetly.

"Goodnight, Alison. It was nice being with you again."

He closed the door and went down the walk, feeling terribly alone and hurt. "Oh, Lord, why?" he asked, looking up through the dark black forms of the trees. Old memories and regrets poured into his mind. The muscles around his heart seemed paralyzed.

And then the prayer of the night before crossed his mind. "Lord, make me humble." But he hadn't even thought about it during the evening. He hadn't really wanted humility. And he had gone on acting to Alison just as always before. He hadn't really made plain to Alison what had been on his mind.

He turned around suddenly, hurried back down the walk and to the door. He opened it and stepped inside. "Alison!" he called.

She was standing by the bannisters with her face in her hands. She turned quickly and gasped. "Rig!" There were tears in her eyes, he thought.

"Alison, I didn't really tell you what I wanted to, but I'm going to now. Maybe you'll think I'm a fool, but you're too nice to laugh. And anyway, I've always wanted you to know that I loved you. I did when we were in college and I still do."

She stared at him for one long moment. "You love me?" she asked in unbelief. "Oh, Rig!"

He moved and folded her into his arms.

"I love you, too," Alison whispered. "I always have."

Rig held her very tightly and kissed her. Then he took his handkerchief out and wiped the tears from her eyes. "Let's go outside and walk some more," he said.

She laughed a little. Then he took her hand. They went out the door and down through the leaves on the sidewalk, together.

END

RECORDS

WENDELL P. LOVELESS, *editor*

FOR YOUR LISTENING PLEASURE

An Outstanding College Choir Production

ONE of the most nicely blended and smoothest choral groups I have heard on wax in a long time is the Augsburg College Choir of Minneapolis, Minnesota. This mixed a cappella choir of forty-nine voices, under the expert direction of Henry P. Opseth (who, I understand, has died since these recordings were made), has given us an album of three twelve-inch records. When I name the contents, our readers of Scandinavian descent will be particularly interested, I know.

While I have especially mentioned the blend of this ensemble, I feel that the "attacks" and the humming background in some of the numbers are outstanding. I have found this exceedingly good listening, above the level of ordinary amateur productions. Those who enjoy the smooth flow of the best type of a cappella singing will love this album. Augsburg College may not appreciate this, but the highest compliment I can give this album is that many of the numbers brought to my mind the work of St. Olaf's Choir, under F. Melius Christiansen. I *mean* it for a real tribute, anyhow!

Now for the contents: *Song of the Passion,* by George Oldroyd; *Hark Now, O Shepherds,* a Moravian melody; *Song of Mary,* by Fischer-Kranz; *Praise to the Lord,* F. Melius Christiansen's familiar and magnificent arrangement; *The Nicene Creed,* with musical setting by Alexander Gretchaninoff; *Jeg Er Saa Glad,* a Norwegian Christmas Carol; Edvard Grieg's *Den Stor Hvide Flok;* and the Swedish folktune, *Tenk, Naar Engang.* In two of the numbers, the solo voices of Raymond Bodin and John Baxter are heard with real satisfaction.

■ RCA-Victor has just come out with several albums in 45-RPM which will be extremely interesting to many lovers of the sacred classics and other religious music sung by well-known concert artists. For example, Marian Anderson sings several Negro spirituals, with pianist Franz Rupp furnishing the accompaniments. These include *Ride On, King Jesus; Nobody Knows the Trouble I See; Sinner, Please; Honor, Honor; Hear De Lambs a-Cryin'; Soon-a Will Be Done;; My Lord, What a Morning; Were You There?; On Ma Journey; De Gospel Train.*

Another album, *Great Religious Songs,* by the Metropolitan tenor James Melton, includes such masterpieces as *The Lord's Prayer,* by Malotte; Bizet's *Agnus Dei;* Cesar Franck's *Panis Angelicus; The Palms* (Faure); and *Ave Maria,* in two settings, one Bach-Gounod, and the other Mascagni. These are beautifully sung, with accompaniment by the RCA-Victor orchestra and chorus.

Rise Stevens has an album of *Religious Songs,* also accompanied by the RCA-Victor Orchestra and Chorus. This glorious soprano voice does full justice to such classics as *Agnus Dei; Panis Angelicus; The Holy City;* and such familiar songs as *Nearer, My God To Thee; Abide With Me;* and *Battle Hymn of the Republic.*

■ The many who have been greatly blessed through the ministry of gospel singer and evangelist Homer Hammontree will enthusiastically welcome the news that he has made a recording for Singspiration. In the production he is teamed with Paul Beckwith, one of the best known and most gifted gospel musicians. "Ham" and Paul have spent many years together in evangelistic service. Although Beckwith, in recent years, has been officially associated with Inter-Varsity Christian Fellowship, he has put us all in his debt by taking a bit of time out to assist Hammontree in this helpful recording.

On one side is the song we always associate with the musical ministry of Homer Hammontree, *In The Shadow Of His Wings.* There is a grand message in the song and in the way the singer interprets it. It seemed to me that I could "hear him smile" as he sang the last verse: "In the shadow of His wings there is joy!" The piano accompaniment is "straight" and perfectly satisfactory.

On the other side of the disc is the vocal duet arrangement of *Just Keep On Praying Till The Light Breaks Through.* I think this recording is one of the strongest arguments I know in favor of gospel songs sung by those who are born again, who

PERSONALITY SKETCH

■ Jack Wyrtzen, director of the Word-of-Life Fellowship of New York City, with keen discernment and good judgment, knows how to choose the various members of his staff. The Male Quartet shown in the accompaning picture, originally organized at Wheaton College, were most effectively used in Word-of-Life activities for two seasons. They record for Singspiration. From left to right: Bill Herzog, pianist; Bill Saunders, first tenor; Dick Reed, baritone; Sam Befus, bass; Bob Anderson, second tenor. Their waxings have been reviewed in these columns.

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really have the message in their hearts.

■ I presume that one of the best known groups singing gospel songs in "Southern style" is the Blackwood Brothers Male Quartet of Shenandoah, Iowa. I have just received two of their latest ten-inch recordings, including Stuart Hamblen's famous song, *It Is No Secret*. Their treatment of this, and all of their songs, for that matter, is distinctively rythmic. In some cases, it helps the number. In others, it detracts, in my opinion. I feel that they have done a good job with this song in their style.

The other three songs in this group are *Mansion Over The Hilltop, Shelter From The Storm, Peace In The Valley*. The Blackwood Brothers have a great radio following, as well as a following in connection with their recordings. Many will welcome these additions to their library. END

CHRISTIAN EDUCATION

(*Continued from page* 20)

realm of over-all policy.

The end product is a group of forward-looking schools, still suffering growing pains of immaturity in some fields, but steadily progressing. And, most important, their students have the immeasurable advantage of sound academic instruction with Scriptural foundations.

Colleges and Seminaries

Outstanding feature of the returns from colleges and graduate seminaries was the similarity that prevailed. Attendance, for example, had soared through the years—frequently to all-time highs. Now it had tapered off somewhat for 1950-51, was a bit uncertain in many cases for the next school year because of the oft-debated draft issue.

Many schools saw no enrollment drop, in marked contrast to secular schools that have announced drastic cuts in faculty and staff. For some, peak enrollment would still be reached, but selection would be made from a smaller group than usually applies.

Standards are encouragingly high, despite the criticism often leveled at Christian schools in this respect. Over 63 per cent of the colleges reporting could point to some accreditation; 15 per cent belong to the Accrediting Association of Bible Institutes and Bible Colleges; 31 per cent to some other accrediting association.

With but a few exceptions, minimum standards for teachers were uniformly high. Where a baccalaureate degree was named as the minimum, educators pointed out that masters' degrees were preferred and that instructors were encouraged to take graduate study.

Facilities and equipment pose a problem to many colleges and seminaries, but this is being rapidly overcome. Dormitory and dining facilities are generally adequate; science and library facilities more often not. Libraries of schools re-

porting ranged in size from 500 volumes to one school's 120,000, peak figures for schools in all classifications.

Radio makes its presence increasingly felt in college circles; television to date is only a debated issue of conduct, not an educational factor. Many of the colleges and seminaries were using local radio outlets in the preaching of the Gospel. At least nine were manning their own stations.

But the educators who could point to progress in many other respects had to confess a near-unanimous disappointment when the vital textbook question came under consideration. Only nine schools reported satisfaction with the texts they were using. And for the most part, the best that could be said was that action was "planned" or "under study" or "contemplated." Some did point to projects being undertaken by the National Association of Evangelicals and the National Association of Christian Schools, but the general consensus was that much remains to be done—and that time and funds are woefully lacking.

Textbooks are essential to any successful educational undertaking, leaders agreed. Christian textbooks are no less important—but good ones are hard to find.

Another common problem is the social program. Most schools have one or more of student councils, music organizations, departmental and recreational clubs, student publications and forensic societies—but few have all, and fewer still feel that they have really "licked" the problem of coordinating these with the overall college program.

Opinions on the matter of athletics ranged from "Relatively minor," "Secondary, but important," a guarded "Can be useful" to a positive "Imperative."

Practically none reported giving ath-

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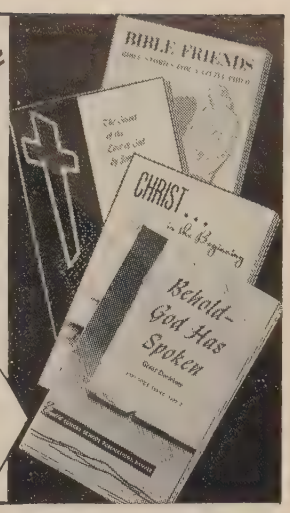

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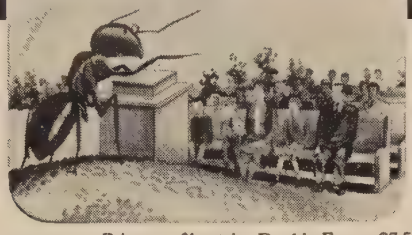

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letic scholarships. But many could not estimate the percentage of their annual budget devoted to physical education needs; the majority had very limited staffs.

Among the graduate seminaries, operating on the professional level, there was a to-be-expected lack of emphasis in this direction, especially in regard to inter-school competition. But most of these recognized the importance of some sports participation in the interests of good health, encouraged activity on at least an individual basis, sided with one dean in his estimate, "Very helpful."

Generally in accord throughout the survey, the educators demonstrated remakable harmony on one note: *the absolute, current need for help.*

Comparing the giving of their alumni with the figure of $11 per alumnus per year recently announced by one Christian school, most of the schools in the CHRISTIAN LIFE survey were quick to admit that their graduates fell even short of this figure.

Graduates of Christian schools, it must be pointed out, have first-hand, competing interests that cut into the money they might otherwise give to Alma Mater. Local church activities, missionary interests—these make a well-deserved plea for the Christian's dollar.

And yet, the educators point out, the alumnus has a debt of gratitude to his school. Chances are his tuition fees did not begin to cover the cost to the school of providing him with Christian training—extra help came from donors on the outside who had a vision of the absolute importance of Christian education. Now, a product of the Christian school, he has moved into the position formerly occupied by the donors who aided him. He must give *now* if others are to enjoy the privilege of Bible-based education.

In the face of sky-rocketing costs, blatant atheism on the secular level and a more nearly pardonable indifference on the part of the believer who has never enjoyed Christian training—the alumnus of the Christian school has a great responsibility.

Need Is Great

Leading Christian educators responded enthusiastically to the CHRISTIAN LIFE survey. Generally optimistic in the face of draft uncertainties, still a big question mark, and ever-ascending costs, they report long-range building programs and improved curricula, point to continuing opportunities for Christian service for their graduates. But they underscore, emphasize and reiterate their need for help.

Opportunities are great, say the educators. Thorough Christian education on all levels is a *must* for the preservation of Christian ideals and the continued, effective propagation of the Gospel. But they cannot do the job alone. END

FILMS

GROVENOR RUST, *editor*

YOU CAN USE

St. Paul Series Now Complete

THE already outstanding St. Paul series, under production for some time by Cathedral Films, now is complete. This series of twelve films has been under review by this column from its first episode. Episode Ten, *The Third Missionary Journey,* will be reviewed in the next issue along with the final one, *Voyage to Rome.*

I was able to see Episode Eleven, *Trial at Jerusalem,* in time for reviewing this month. That it is one of the outstanding episodes of the series is due to the subject matter as well as to excellent handling by its producer. The action covered begins with Acts 21: 27 and continues through to Acts 27: 3. The film presents the story of this section accurately and fully. Much of Paul's speech is almost verbatim from the Scriptural record.

Outstanding scenes are those of Paul's defense speech at Jerusalem, his stand before the joint counsel of Sadducees and Pharisees and High Priest, and his appeal to Caesar at Caesarea before Porcius Festus. All of the Roman court scenes are well-done, authentic and thoroughly realistic. They have the "flavor" of the political "ins and outs" of Rome's empire in Nero's time, materially increasing our ability to appreciate the position occupied by Paul during the last years of his ministry. They also help us realize better why Paul was chosen of God to evangelize the Gentiles of the Roman Empire.

Scene from St. Paul Series

I have been very happy with the portrayal of Paul in all of the episodes previewed. He has been shown as the utterly sincere, thoroughly masculine, non-fluctuating, encompassingly Christian gentleman and scholar that we feel God would choose for the task Paul carried out. I would like to label this as Cathedral's best character portrayal from Scripture. As with the other episodes, this one runs for thirty minutes on sepia-tone film.

■ The next two reviews wind up our coverage of the six films released last fall by Family Films. They are currently at work on the next series, which we will hear more about in the next couple of months. *Love Thy Neighbor* is the title of a thirty-minute, black-and-white film that gets us involved in the affairs of a mail man, a young widow and a man who thinks more of material gain than he does of neighborly good will.

The mail man, Mr. Clumpett, is the vehicle for the presentation of various admonitions concerning what constitutes loving one's neighbor. Typical of these is the thought that God gave him that wisdom he has. Another idea he puts forth is that all people are hungry for love, and if you love them, "they just can't help lovin' you back."

The action of the film centers around the efforts of the mail man to get Mr. Coswell, the materialistically centered man, "converted" to an attitude of consideration for others in the community. There is a delightful bit of humor in the way he goes about accomplishing this.

The film does quite a good job of pointing out the various things meant by loving a neighbor. However, it is not very energetic in its message regarding the real Source of Strength for putting up with all sorts of things in the process of neighbor-loving. I liked the film very much, and, outside of the above criticism, would recommend its use with teenagers and adults. However, Juniors would not find it too valuable.

Speak No Evil, also thirty minutes long and in black-and-white, is an attempt to point out dramatically what idle or malicious gossip will bring forth in various people's lives. A series of coincidences between an employer and his secretary, wife of a seminary student, is generated into a full-fledged infidelity scandal. A few "news" hungry tale-bearers must let the "truth" out so that "justice" may run its course. The tales almost wreck the lives of those concerned, creating ill-will which spreads beyond the fondest hope of the first "information peddler." The seminary student does the preaching in this film, presenting good advice on how to stop gossip.

This film, also, could use much more punch when it came to grips with the sinfulness of idle talk and the cure for the disease of "gossipitis." However, you can make up some of this lack during a discussion of the film's message. Although its most effective use will be with young married people, high school folks and older people also will benefit from a showing of this film. (*Continued on next page*)

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■ Christian youngsters and Sunday school "kids" are ripe for instruction in the fundamentals of politeness and courtesy. Another of the Coronet films, *Everyday Courtesy*, seeks, in ten minutes, to present the basic ideals of courtesy by precept. It puts forth the ideas that courtesy means friendliness, thinking of other people and showing respect for other people. It demonstrates ways of being courteous and techniques of simple introductions and friendly conversation. Courtesy is presented as being part of our way of life. This film is most effective for Intermediates, or junior high, but can carry over into the senior high group.

This same producer has released a film titled *Understanding Your Ideals*. This thirteen-minute film presents the thesis that one's ideals must be well defined, thoroughly understood and clearly seen if they are to become anything but frustrations, difficulties and trials. This lesson is presented via a simple occasion in a high school boy's life. A wispy conception of popularity as his ideal causes Jeff to put his faith in clothes and cars. When they let him down, he is lost, beaten and frustrated. His father has a talk with him, setting him on the track again.

Both of these films are good for getting student interest aroused. Both will incite constructive thought on the subjects they cover. They are not religious films, but were made for public school use. However, they lend themselves to use in D.V.B.S., with the teacher making the proper application of the material covered. We suggest you try them out, if you remember that you are the indispensible teacher when you use them.

■ A rather interesting film of a devotional nature came to our attention recently. A ten-minute color film made up of scenes taken from the personal footage of its producer, it is entitled *Beautiful Land*.

The sound narration is in the new parable style of poetic expression. It is quite well synchronized with the pictorial material, which consists of appropriate scenes from the natural beauty spots of our country. A rather good poetic film meditation concerning the life here on earth and what we do with it, its theological implications, such as man's place in God's creation, are acceptable. The core thought is that man's chief end is not to amass personal wealth but to glorify God and enjoy Him forever.

The film presents some rather useful material for presentation by workers reaching homes for the aged, convalescent institutions, sanitariums, prisons and poor farms.

END

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YOU ARE A TEACHER

(*Continued from page 17*)

willing to trust all the children and adolescents of this nation into their care. In fact, he says that our future generations must have Sunday school training if we are to prevent wholesale spread of crime in our country.

It goes without saying that the kind of spiritual training they get depends upon the spiritual intelligence of their teachers. If you are one of the group, a gargantuan responsibility rests on your shoulders. You are supposed to turn out little Christians in the most ridiculously short time ever granted a teacher to influence pupils. One authority stated that the average Christian adult spends only 170 hours in actual class work in the Sunday school during his entire life.

Lack of time is not the only difficulty you face as a Sunday school teacher. Lack of materials, inadequate teacher training (resulting in meager and faulty spiritual background on the part of the teacher) and an almost universally negligent attitude toward proper teaching facilities are present. In addition, you must cope with moral, spiritual and social problems brought about by removing the Bible from our schools. You face the increase of emotional disturbances resulting from the breakdown of family relationships.

If you happen to be a Christian teacher in any one of our diversified school systems, your range of influence is considerably broader than that of the Sunday school teacher. First of all, your teaching periods are longer. You are in closer contact with your children and their parents. You associate with other teachers and principals. Do they know you are a Christian?

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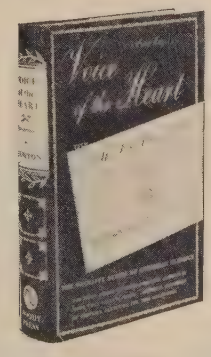

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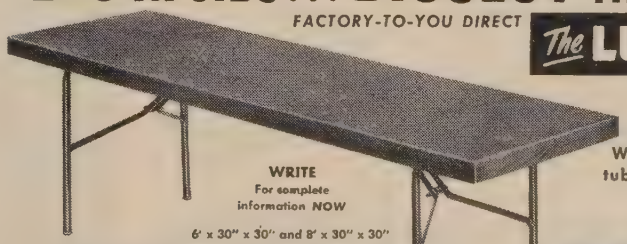

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And you keep on all day. You scurry to help your family get away in one piece, forgetting, with them, the distresses of yesterday. But when you shut the door upon your little ones, glad that they can go to church or school where others better trained than you shall teach them, don't forget that the best or the worst teacher they may ever have is you.

If you are a Christian mother, you not only teach your children (and husband) to wash, dress, eat, pick up after themselves and become adept in all the other necessary functions of our culture, but you direct their thoughts to the Lord Who gives guidance and help for each day. You guard against bad habits and uncouth manners, but you also inject moments of heavenly stimulation and security to build strong characters and peaceful minds. The burden of unrecognized teaching responsibilities is all around you. Unconsciously you are teaching your whole family how to meet life and its problems.

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"You be Daddy," Rebecca, aged seven, was saying, "and I'll be Mommy."

"O. K.," nodded Timmy, aged five.

Then Mrs. L. saw her daughter methodically pick up her two dolls, spanking them furiously while she said in a hard, sharp tone: "There . . . that's for tracking in dirt on my nice clean floors. And there . . . that's for dirtying your dress, you naughty girl." After setting

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them down vehemently on their little chairs, she continued sharply, "Now stay there in your room until you can behave yourself!"

"Yeth, and keep quiet," Timmy shouted with his tiny lisp, banging his fist on the play table. "I been workin' hard at the offith all day, an' I don't want no noith!"

Mr. X learned the hard way, too. He discovered that he had been a poor teacher of Christian love and understanding. His son Tom, seventeen, told him so. "I'm through with church and religion," he said.

Mr. X couldn't believe his ears. He had been proud that his family was noted for its regular church attendance and rather substantial gifts. But Tom had seen through the sham to the real reasons for these attention-getters. The crowd he traveled with in school had taught him to face life realistically, so he said.

"At least I'm no hypocrite," he told his father roughly. "I'm never going to be a 'Sunday' Christian and a cheater on weekdays. And you know what I mean, Dad. I can't see that religion means so much to you. You've never had a good word to say for the minister or any of the church members."

There are always reasons why we fail to teach the Christian way. Somewhere we have used wrong methods. Perhaps we have tried to teach negatively, a "don't do this, don't do that" kind of teaching. Jesus taught affirmatively: "Come unto me . . . love me . . . follow me." Negative teaching is destructive. Affirmative teaching is positive, constructive.

Another brand of teaching insidious in its effects is that which teaches we must live to please people. Followers of this school teach that we must dress, walk, talk, eat, sleep, speak, think, live and love to please others.

Pedagogically, such teaching is full of pitfalls. It deprives the child of the discipline and learned self-control so necessary in facing life. Socially, such teaching produces artificial smoothies and political liars. It brings easy living when one acquires an oily tongue. Psychically, following such teaching turns us into animated puppets, moved by strings of fickle public opinion. Since it is impossible to please everyone, many people have broken down under frustrations arising from this job they have assumed. Spiritually, this teaching is deadening. The Holy Spirit will have none of it. We are to teach the Word of God. His Word says that we are to please Him. And we please Him only when we believe in Him and follow His commandments.

Where, then, should you find material to use in teaching? All teachers have source material. Is yours the Bible, good books, prayer time with the Lord, inter-

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change of valued experiences with other Christians? Or do you have other sources? There are ample to choose from today. Radio programs, TV skits and comedies interspersed with cheap movies are creeping into living rooms and hearts of many Christian homes.

The world offers still other sources. Political palaver, social mores, best sellers, economic trends, racial antipathies, national disturbances and fears—all may unconsciously color your relationship with your Lord, resulting in poor lessons taught to others. For whenever you voice an opinion or unburden your accumulated wisdom, you immediately step into the role of a teacher.

When you realize that you are a Christian teacher of all you meet, you will have certain marks of identification. You will determine to be the best teacher possible, with the help of God. You will not bluff your way through any lesson of life. You will not try to teach what you do not know any more than you will try to be what you are not. You will not try to teach Jesus without knowing Him intimately, personally. You will not appear to love people without feeling a deep sense of compassion for them in your heart. You will be pleasing but will not strive to please.

This does not mean that all who realize they are teachers of Jesus will automatically do and teach the right things. Paul admitted "the good that I would I do not: but the evil which I would not, that I do." But we shall have the assurance that we are His and that He will graciously lead us in paths we should follow, teaching us first the lessons He would have us teach others.

How shall we determine whether or not we are fit teachers for our friends, our families, our children, our social group, our community? Let us ask ourselves these questions and answer them truthfully:

1. Do I really love the Lord my God with all my heart, all my soul and all my strength?
2. Do I love others as myself?
3. Do I practice self-control?
4. Am I willing to face my own personality defects and try to correct them, with God's help?
5. Am I able to create an atmosphere of Christian happiness around me?
6. Do I know my Bible so well that it colors my thinking, my speech?
7. Am I satisfied with what the Lord must see when He looks down at me?
8. Am I able to introduce others, personally, to my Lord and Savior, Jesus Christ?

Start teaching the blessedness of the Jesus way of life today. You will be astonished at the gross ignorance of spiritual things you will find in folks you associate with every day. You will discover that students are not just in classrooms. They are all around you. END

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MAMA AND MR. MOODY

(*Continued from page* 32)

Elaine's hairbow was missing and her one braid was flying in the wind. To make matters worse, she tried a fancy trick on the railing and broke one garter. One white stocking fell halfway down her spindly leg and twisted and turned about her ankle like a corkscrew. Not that such a trifle bothered Elaine, nor even the thoughts of having to march down the church aisle stooped and clutching at the top of the gruesome thing.

"Well, if it isn't a combination of Pete the scarecrow and the Tin Soldier," Jimmy laughed.

"Humph!" Elaine snapped, her feelings far from wounded. "And you look like Moptop, the sheepdog."

Moptop is an old English sheepdog that lives in the house right next to ours. Jimmy took the hint and brushed the hair out of his eyes with his fingers.

"My! My! His eyes are blue," Elaine chanted just as I pushed them both inside the door.

I could smell flowers in the vestibule, most likely left over from the wedding yesterday, old books in the pastor's study, and the newly varnished pews that stretched across the place where the old heating stoves had recently been.

Mrs. Metcalfe was thumping out the chords on the old organ and the congregation was singing "Throw out the life line across the dark wave, There is a brother whom someone should save . . ."

As we sat down the words of the song kept repeating themselves over and over again inside my head. I kept seeing Mr. Moody's face like it looked at the table when I caught him with his eyes open and his mouth full of food. The face was red and strained and bewildered. And he was struggling in the water and swallowing and pleading for help with his eyes and there was no life line to throw him. I felt awful sorry for him. I clutched desperately at the Bible in my lap. My hands were clammy and I shuddered.

Then, there was Mama sitting next to me and she asked me in a whisper if I wasn't feeling well.

I smiled reassuringly. Just past Mama sat Papa. It wasn't possible, but there, next to Papa and right on the aisle, sat Mr. Moody. Maybe this man was a ghost of some sort popping up at unexpected places, because a prayer meeting was the last place to hope to see a man who couldn't pray. But it was comforting to know for a fleeting moment that he wasn't drowning.

Mama was looking very pleased that Mr. Moody was there in the meeting, tatters and all, and she gave each of us down the line a knowing look. Mrs.

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Metcalfe hadn't missed a thing, except perhaps a few notes on the organ.

Reverend Willard was saying a few words about the story of the prodigal son, but Mr. Moody was drowning again. My mind was still seeing Mr. Moody's head bobbing above the waves and his grasping hand with the dirty palm wanting the life-line. So I prayed that the Lord would see that he got it.

Then we all got down and prayed and it was quiet in the room except for somebody praying an occasional "amen," the loud ticking of the clock on the wall right over my head and then a cough or shuffle of feet.

When we finally raised our eyes after the benediction and blinked in the bright light, Mama let out a gasp and grabbed Papa's arm.

"Where is he?" she asked.

Mr. Moody was gone.

"Looks like Mr. Moody has skipped," Jimmy chuckled. "Guess he ain't the prayer meetin' type."

"What did you say his name was?" questioned the breathless Mrs. Metcalfe.

"That's enough from you, James Perry McLain," Mama reprimanded, ignoring the straining organist. It was easy to see that Mama was disappointed over the turn of affairs and so disturbed that she didn't notice that by now Elaine had both stockings rolled down like tire tubes around her ankles.

People naturally milled around trying to get the story of the stranger from each of us. "Mr. Moody did you say? Well, not really? Not THE—"

"No, the evangelist has been dead for twelve years."

Papa kept trying to drag Mama and the rest of us away. He was feeling and patting himself all over, reaching into every pocket in his suit. "Where's my watch?" he said.

"You probably left it at home," suggested Mama, bidding goodnight to the satisfied Mrs. Metcalfe. "On the hall rack," she added.

Papa was still patting himself and emptying pockets. "No" he said, and Papa was very emphatic.

"Papa had the watch before we started," Elaine remembered. "I saw him put it in his pocket."

"Well, come on," Mama coaxed. "We'll look at home." She waved us toward the door. "Elaine! Pull up those stockings."

Arriving home, we found the door unlocked, which started Jimmy yelling about his arrowheads and Elaine wailing about Jezebel. The watch was not on the hall rack, nor anywhere else in the house. Jimmy and Elaine found their treasures and with sighs of relief, joined the rest of us in the search for the watch. Our searching turned up some very startling facts. A number of other items were missing.

The silver candlesticks that Aunt Eloise had sent last Christmas were gone from the parlor mantel. Papa's diamond stickpin was missing from the dresser drawer along with the solid gold initialed bracelet that Papa had given Mama on their first wedding anniversary. But when Mama discovered that her chest of good silverware was gone from the buffet in the dining room, she sat down in a chair and started to cry.

"He had such an honest face," she kept repeating.

Papa put his arm around her and comforted her with, "There, there, now, Mama. There, there, Emily." But she kept right on sobbing as though every dream she had ever had in life was shattered.

"He can't get very far with those big candlesticks and that chest of silver," I said, "and we'll find them in some pawn shop."

Papa looked down at Mama for a long time and then he stiffened and slapped his open hand down on the table. We all jumped, not because he did it with such force, but because such an act on the part of Papa is so unusual.

"Emily!" he said. He never called her Emily unless he was either very affectionate or very much disturbed. "This has gone far enough—honest face or no."

That statement was the nearest Papa ever came to raising his voice. Papa, you see, is very logical. Mama may have often quoted that you can't judge a man by his face, but she never really believed it. Papa was very calm as he walked deliberately over to the wall where the telephone is, turned the crank and lifted the receiver.

"Give me the police station," he said. "I want to report a robbery."

We had a session after that trying to calm Mama and to reassure her that it was all for the best. It wasn't long at all until we heard footsteps on the front porch.

"Hey, it's the police," Jimmy said. "I'll get it."

Then, filling the doorway, with Mama's chest of silver tucked under one arm, the two candlesticks jutting out from under the other, one hand clutching the bracelet and stickpin and the other dangling Papa's watch, stood Mr. Moody.

Papa didn't say a word, he just stood there as if he couldn't quite believe his eyes, and yet he was calm about the whole thing. It was Mama who couldn't stand it and for joy she started crying again and wiping her eyes. "I just knew you'd come back, Mr. Moody," she said. "You have an honest face."

Mr. Moody coughed. "Just couldn't do it," he explained to Papa.

Papa motioned for him to put the returned loot on the table, then we all waited breathlessly for his explanation.

Mr. Moody wiped his chin on his coat sleeve. "Got as far as the freight yards," he said, "then I got to thinking. Got to thinking about what you said and what that preacher said—"

"Isn't that wonderful," cried Mama.

"What did you say to him, Papa?" Jimmy piped up.

Mr. Moody sighed deeply and turned from the table. "Your Papa was telling about the Lord loving people like me," he said.

Papa blew and huffed on his glasses and wiped them with his handkerchief. "And that's why you brought all our things back?" asked Papa. He pushed the glasses back on his nose and then picked up his watch and fondly pocketed it.

"Well," Mr. Moody coughed, "I don't know. I still don't believe it. That's what's been bothering me." He was scratching his head. "That business about love and that prodigal son story just don't make sense."

There was a long pause when you could hear Elaine yawn disgracefully and Papa told Mama that maybe she'd better put the child to bed. Mama and Elaine disappeared up the stairs and Jimmy and I went to a corner of the room, hoping Papa would let us stay to hear the rest.

"May I ask you a question?" Papa asked the man. He kept scratching his head and nodding to Papa.

"You say that the fact that God loves you doesn't make sense."

"That's right. A man like me just ain't no good."

"Well, take a good look at me." Papa stood there, short, puny and scraggly. The man looked him over carefully and shook his head.

Papa looked up over his glasses at the big man. "Now, tell me honestly. Do you think that my wife loves me?"

"Why—sure. Sure she loves you."

"How do you know for sure?"

The man rubbed his mouth again with his sleeve like it was a nervous habit. "Well, I guess from the way she acts." He looked over at Jimmy and me. "An' I guess you've been married a long time."

Papa nodded. "And does it make sense to you that Mama loves me?"

The man looked at Papa again and Jimmy snickered.

"Well—I don't know."

"Come now, you won't hurt my feelings," said Papa. "Tell me, does it make sense that my wife loves me?"

"Well, no." He shook his shaggy head.

"There you are," said Papa all smiles. "If love can be without logic and sense between humans, how much more so with God."

The man was beginning to break down, you could see that in his eyes

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and the way he was twisting his hat in his hands Jimmy and I edged toward the door just as Mama came back downstairs.

"Come in here, Mama." Papa motione her past us and into the parlor and then stood there with his arm around her shoulder. "Do you love me, Mama?"

Mama looked a bit horrified at the suggestion. "Why, Papa! Such a silly question."

"Yes or no?"

"Certainly. You know very well that I love you."

"Why?" Papa was looking her straight in the eye and poor Mama was becoming more and more flustered.

"Why? Well, I don't know. I just do, that's all."

"Because of my looks?"

That was good for a laugh. But Mama remained serious. "No."

"Because of my money?"

"Papa must be sick," said Jimmy shaking his head and his hair fell back down in his eyes. "When did he ever have—"

"No," said Mama.

"Can't you give me one good reason why you love me?"

Mama's face turned redder than Grandfather Perry's barn. Mr. Moody looked shocked. Papa just chuckled.

"Now, don't you be ashamed, Mama," he said. "God doesn't give any reason for loving any of us either. He just does, that's all—even if it doesn't make sense. The Bible says that 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins—'"

Mama motioned to Jimmy and me and we all slipped out into the hall and Mama closed the door.

"Isn't he wonderful!" said Mama. And there were stars in her eyes. I was going to ask if she meant Papa or Mr. Moody, but there was another knock at the door.

Patrolman Murphy made his entrance complete with blue uniform and badge.

"Oh!" Mama put her hand over her mouth. "You can't arrest him. He's a good man." She backed against the door and spread her arms out like a mother hen.

"Now, now, Mrs. McLain," said the officer. "Don't get excited. Where is your husband?"

"You can't go in there," Mama insisted. "He hasn't done anything wrong. Anyway, he brought everything back."

"Who? Your husband?"

"No. Mr. Moody." Mama didn't put her arms down. She really looked like she meant business.

"You mean that the thief is in there?" The cop reached for his gun.

"Sure," said Jimmy. "And Papa is talking to him about the Lord."

At this point, the door to the parlor opened and Papa stood there with a

smile on his face and the knees of his pants baggier than ever.

"How do ya' do, Mr. McLain," the policeman said, smiling.

"Mr. Murphy," said Papa holding out his hand. "Sorry to put you to all this trouble, but the man has returned with our things."

"Sure, an' I wish they'd all do that." The cop looked up at Mr. Moody who was towering in back of Papa.

Papa explained to the policeman that the man had no home.

"We'll take care of him," Mr. Murphy said. "Perhaps they'll be having a spare bed in the mission."

Mr. Moody was looking over at Mama and smiling. "I'm a different man," he said.

"You have a good face," Mama insisted. "An honest face."

"And the Lord has added an honest heart," Mr. Moody finished as he followed Mr. Murphy to the door. "My name, by the way, ain't Moody. Not that it matters."

"No," agreed Papa, "for tonight there's been a new name written down in glory."

Mr. Moody nodded and wiped another streak down his cheek.

Mr. Murphy was puzzled. "What's all this about a new name?" he asked.

Mr. Moody, with his battered hat and a red Gospel of John in his hands, looked from one to another about the hall and finally turned to the officer. "I'd like to tell you how the Lord Jesus Christ saved me tonight. I'm now a child of God."

The policeman put on his cap. "Well, you can tell about it on the way to the mission. Let's go." Perhaps Mr. Murphy wasn't too enthusiastic about hearing the story as he wasn't saved himself. But the man he was taking to the mission for the night sure was.

Mr. Moody dumped himself into the sidecar next to the policeman, leaving our lives as mysteriously as he had entered just a few hours earlier.

Mama waved. "Good night, Mr. Moody."

Papa pulled out his watch and motioned Jimmy and me toward the stairs. Dragging ourselves towards bed, we turned around just in time to see Mama in Papa's arms.

"Oh, Papa, you're wonderful," said Mama with her arms around his neck.

"She meant Papa all the time," I whispered.

Jimmy nudged me and winked. "Papa is like the real Mr. Moody on the inside, isn't he?"

"Sure," I added. "Didn't Papa throw the stranger the life line?"

Jimmy and I had just discovered the secret that Mama had known all these years, because as we turned the bend in the stairs and took our last peek back, Mama was kissing her hero. END

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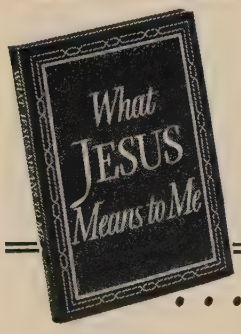

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(*Continued from page 25*)

irreducible Biblical emphasis. If it is impossible to debase him to an animal, as the naturalists tend to do, it is impossible also to merge him with deity, as the idealists tend to do. For he is a moral creature in revolt against God. He is a rebel in a moral universe, out of proper relations with God.

The Bible refers constantly to man's guilt, his corruption, his exposure to divine penalty. From the history of the fall of Adam to the warning of future judgment, it stresses the reality of man's predicament as a sinner. God refuses to gloss over man's sin. He refuses to accept the best that man can do, as if man's moral rebellion and guilty past were of little concern in His sight. The Biblical emphasis is that man's sin has set up such a barrier between himself and God that there is nothing man can do by way of human works to repair the breaches. The Biblical God is holier than to overlook sin. Modernism may blame sin on an animal ancestry and excuse man, but the Bible never, *never* treats sin that lightly. Man's sin requires divine forgiveness.

But that is not all. God does not forgive sin as a small event in eternity, as something inconsequential in a moral order. The old hymn reads not only "nothing in my hands I bring," but also "simply to a cross I cling." The forgiveness of sins placed a scar in the Godhead, and that scar emphasizes the cost of the divine provision of an alternative to the condemnation of sinful man by the just and holy Lord.

8. God is a God of holy love. His justice and mercy provide the only possible salvation for man as sinner. Salvation is a free gift. It is available to repentant sinners who admit that they cannot save themselves from the penalty and power of sin, and who receive God's promised salvation. It is this provision of salvation as a free, divine gift that places Christianity over against all the non-Christian religions, with their emphasis on salvation by works. This divine gift of salvation is the central theme of the Bible. The Book divides into two halves: the Old Testament, the promise of salvation; the New Testament, the fulfillment of the promise of the Messiah, the entrance of God into history to bear the sins of men. Salvation is the merciful provision of the holy Lord for man in the sin-predicament. On the condition of human repentance and faith, on the ground of the substitutionary death of the God-man for lost sinners, it is offered to mankind.

9. Jesus Christ and His crucifixion are thus the central point of earthly history. Time divides into B.C. and A.D. with His coming. He discloses the nature of the moral order. An attack on the sub-

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stitutionary atonement of Christ turns out to be, in the long run, an attack on an objective moral order, for it tampers with both the holiness of God and with the sinfulness of man.

Christ discloses also the nature of God. Christianity is a religion which centers in the claim of Jesus Christ to be the Messiah, in His rejection as a blasphemer by the Jews, and, in Paul's words, in the fact that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen . . ." (1 Corinthians 15: 3-5). He is Himself the Lord of nature and man and history.

Early Christianity did not regard the liberal view of Christ—that He is simply an exceptional man—as a live option at all. The Biblical literature nowhere makes this an issue. The controversy over His person was quite different: was He God incarnate or a pretender to the promised Messiahship? The denial of His deity left but one alternative—to crucify Him as a deceiver. Only the imagination of modern liberalism could mythologize the true Christ.

Who are we to say what God must be like in the intricacies of His eternal being? Why must it be assumed that, if He exists at all, He must be, like the modern liberal theologian, a unitary personality? Plato and Hegel had more appreciation of the complexity of the Divine Being than many a modern thinker. Christianity declares that the apprehension of the nature of God comes by maturing to the divine self-revelation in the sending of the Son and of the Holy Spirit.

10. The need for personal, spiritual regeneration—Jesus' words on this topic were: "Except a man be born again, he cannot see the Kingdom of God" (John 3: 3)—is a crucial Biblical emphasis. Those who are saved by Christ from their sins enter a new relation to God. The words justification, sanctification, glorification, suggest experiences by which the Bible refers to the drama of the Christian life. It is important to be clear about what the Scriptures mean by spiritual rebirth.

The Bible does not mean only what humanism means—that we can be delivered from inner tension and personality discord by the unified devotion of our lives to some great person, or ideal, or cause, whether Ghandi, or world peace, or the Red Cross. Nor does the Bible mean only what liberalism means, that Jesus Christ, if one surrenders to Him as the Lord of life and follows His example, accomplishes this unification of personality "better" than anyone or anything else.

The Bible is interested in the restoration of unity to divide personalities, but it is interested in much more—in man's

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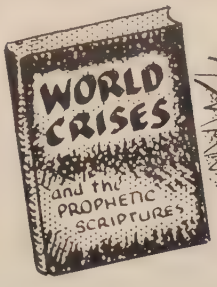

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sin and guilt, in atonement for these and in a supernatural power for a moral life. The Bible means by spiritual rebirth that a sinner alienated from God, on the condition of repentance and faith, is restored to favor with God on the ground of the atonement made by Christ. He is renewed in the moral image of God by the supernatural dynamic of the Holy Spirit.

11. This leads to the question of social concern and action. Most non-Christians make it a point to indict Christianity on this ground. As Communists frequently say, Christianity is concerned only with eating "pie in the sky by and by." All that these non-Christian critics prove is their antipathy for the way in which Christianity attacks the social predicament—by its calling men individually to mature to the reality and meaning of sin in their own lives. They can never answer the witness of history that precisely this message of "repent and believe the Gospel" lifted the Western world out of paganism.

The fact is that the concern for social justice finds its deepest roots in Biblical Christianity. No age witnesses as clearly as ours what are results of a concern for social betterment prosecuted by men who deny that they are sinners, and regard themselves instead as either crafty animals or miniature gods.

12. The word "eschatology" no longer belongs to the divinity schools alone. While ancient philosophies held the view that history is made up of recurring cycles, since Christianity has come into the world it has been fashionable for philosophies to have a view of a consummation toward which history moves, a doctrine of last things. Even Communism has a goal of history—the triumph of the proletariat. Modern western philosophies, until recently, have championed the inevitability of progress. The universe was supposed to be keyed to evolutionary ascent so that a millennium could be achieved without any necessity for Biblical regeneration.

Biblical theology first cut across the cycle view of history with its declaration of a divine origination of all things once-for-all and of a future consummation of all things once-for-all. In the center of these stood the incarnation once-for-all. The Bible doctrine of last things gives assurance of the future triumph of righteousness, of a final judgment and separation of the righteous and the wicked and of the inauguration by God, not by man, of His Kingdom in its fulness by a cataclysmic act. God's cataclysmic act of power, not man's by the use of atomic energy, will furnish the closing chapter of earthly history.

Christianity thus begins and ends with God, and offers man a relationship to Him of separation or of restoration to fellowship. END

Where To Spend Your Vacation

EAST

Beulah Beach Bible and Missionary Conference, Beulah Beach, Ohio. July 30-Aug. 12. Adult. Write: Rev. G. Edward Davis, Beulah Beach, Ohio.

Camp-of-the-Woods, Speculator, N. Y. June 23-Sept. 4. Adults, families, young people. Write: Gordon L. Purdy, Camp-of-the-Woods, Speculator, N. Y.

Camp Cathedral Pines, Rumney, N. H. June 30-Aug. 25. Children (8-15). Write: New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Deerfoot Lodge, Speculator, N. Y. Boys (8-18). Write: Alfred A. Kunz, 156 Fifth Ave., New York 10, N. Y.

Dorwillen Christian Camp, Suffern, N. Y. June 23-Sept. 1. Children (6-14). Write: Rev. Albert Brummer, P. O. Box 37, Suffern, N. Y.

Elohim Bible Missionary Camps, Castile, N. Y. July 9-Aug. 20. Children, youth, adult. Write: Rev. Donald M. Perkins, Box 15, Castile, N. Y.

Erieside Bible Conference, Willoughby, Ohio. Junior and senior girls, June 30-July 7; junior and senior boys, July 9-14; general conference, July 20-29. Write: Rev. C. A. Ohman, 1134 Cleveland Heights Blvd., Cleveland Heights, Ohio.

Galilean Bible Conference on Piseco Lake, Higgins Bay, N. Y. July-Aug. Family. Write: Dr. Andrew McAllister, Higgins Bay, N. Y.

Harvey Cedars Bible Conference, Harvey Cedars, N. J. July 1-Sept. 3. General. Write: Rev. Jack Murray, Harvey Cedars, N. J.

Heart Lake Bible Conference, Jermyn, R. D., Pa. July 1-Sept. 3. Children, youth, adult. Write: S. T. Percival, Jr., Box 11 Scranton 1, Pa.

Highland Lake Bible Conference, Highland Lake, N. Y. July 1-Sept. 3. Young people, family, adult. Write: Highland Lake Bible Conference, Highland Lake, N. Y.

Lake Arrowhead Bible Conference, Brackney, Pa. June 24-Sept. 3. Young people and general. Write: Rev. Paul Griffis, Box 505, Binghamton, N. Y.

Lake Erie Bible Conference Grounds, 4032 West Lake Rd., Erie, Pa. Children, youth, adult. Write: C. A. Bacon, Lake Erie Bible Conference Grounds, 4032 West Lake Rd., Erie, Pa.

Lakeside Bible Conference, Inc., Camp Joy and Camp Whitaker. June 22-Aug. 24. Children (7-15). Write: Lakeside Bible Conference, Inc., 290 Eighth Ave., New York City.

LeTourneau Christian Camp, Canandaigua Lake, N. Y. June 30-Sept. 3. Young people. Write: Harold J. Seeley, LeTourneau Christian Camp, Canandaigua, N. Y.

Lutheran Camp Pioneer, Angelo, N. Y. June 9-Sept. 18. Children (8-12), family, young people. Write: Rev. Ernest E. Heuer, 653 Michigan Ave., Buffalo, N. Y.

Montrose Bible Conference, Montrose, Pa. Music week, July 2-8; young people, July 9-15; Sudan Interior Mission, July 16-22; Christian Writers Institute, Aug. 20-26. Closes Sept. 3. Write: W. Douglas Roe, Montrose, Pa.

Morning Cheer Bible Conference, Sandy Cove, Md. Boy's camp, July 2-Aug. 27; girl's camp, July 9-Aug. 27; adult, June 16-Sept. 3. Write: Morning Cheer, Inc., Box 3, Philadelphia, Pa.

New England Keswick, Monterey, Mass. Children (8-14), July 1-14; adult, July 15-Sept. 4. Write: Howard Z. Cleveland, New England Keswick, Monterey, Mass.

Ocean City Summer Bible Conference, Ocean City, N. J. July 1-Sept. 3. Write: Victor B. Beattie, Director, 603 Tenth St., Ocean City, N. J.

Ontario Bible Conference, Lycoming, N. Y. Children, July 14-27. Young people and family. Write: William H. Roberts, Lycoming, N. Y.

Outlook Bible Camp, Inc., Ashford, Conn. July 1-Sept. 3. Junior, young people and adult. Write: Room 204, 125 Trumbull St., Hartford 3, Conn.

Penn Grove Summer Bible Center near Hanover, Pa. July 4-Sept. 3. Children, youth and adult. Write: Rev. Ralph E. Boyer, Box 1, York, Pa.

Pinebrook Bible Conference, Stroudsburg, Pa. Mountainbrook for girls; Shadowbrook for boys. June 23-Sept. 3. Write: Percy Crawford, Box 1, Philadelphia 5, Pa.

Pine Bush Bible Camp, Thompson Ridge, N. Y. June 30-Aug. 25. Children, adults. Write: Howard Klenk, 9120 Columbia Ave., North Bergen, N. J.

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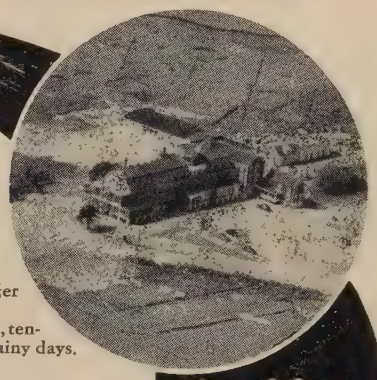

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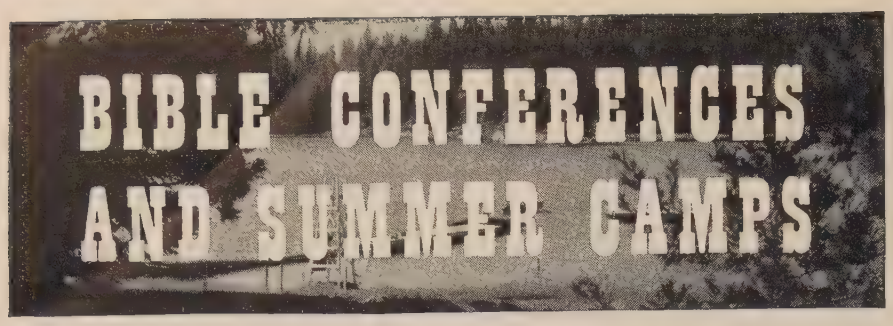

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Ridgeview Park Bible Conference, Derry, Pa. July 15-29. Young people and adults. Write: Rev. A. F. Banker, 408 Oakland Ave., Greensburg, Pa.

Camp Sankanac near Pottstown, Pa. Boys, June 23-July 28; girls, July 28-Aug. 25; adult, Aug. 25-Sept. 1. Write: Bible Club Movement, 1505 Race St., Philadelphia 2, Pa.

Shadyrest Bible Conference, Chesterfield, N. J. Write: Shadyrest Bible Conference, R. R. 1, Yardville, N. J.

Sunrise Mountain Bible Conference, Silver Bay, N. Y. July 1-Sept. 3. Write: Mortimer W. Bowen, Box 274, New York 8, N. Y.

Tri-State Bible Conference, Port Jervis, N. Y. June 23-Sept. 3. Young people, missionary, general, Hebrew-Christian. Write: F. Leon Taggert, Tri-State Bible Conference, Port Jervis, N. Y.

Camp Wabanna, Edgewater, Md. July 30-Sept. 3, plus three weeks children's camp in July. Write: Camp Wabanna, Box 2120, Washington, D. C.

Word of Life Camp, Schroon Lake, N. Y. June 23-Sept. 3. Write: Word of Life Hour, Box 511, New York 8, N. Y.

York Beach Bible Conference, York Beach, Me. June 15-Sept. 15. Adult conferences with special children's activities. Write: Arnold V. Pent, Jr., Box 1, York Beach, Maine.

MIDWEST

Byron Bible Camp, Huron, S. D. June 4-Sept. 4. Write: Bible Camp, Box 211, Huron, S. D.

Cedar Lake Conference Grounds, Cedar Lake, Ind. July-Aug. Bible conferences and young people's camps. Write: Manager, Conference Grounds, Cedar Lake, Ind.

Gitche-Gumee Bible Camp, Eagle River, Mich. Junior boys and girls, July 8-22; adult Bible camp July 29-Aug. 18; pastors and Christian workers clinic Aug. 19-25. Write: Rev. John J. Rader, Camp Director, Eagle River, Mich.

Gull Lake Bible and Missionary Conference, Grand Rapids, Mich. June 23-Sept. 23. Write: Gull Lake Conference, 480 Cheshire Drive, Grand Rapids, Mich.

Honey Rock Camp, Three Lakes, Wis. Intermediate girls, June 25-July 7; senior girls, July 9-21; intermediate boys, July 23-Aug. 4; and senior boys, Aug. 6-18. Write: Coach H. C. Chrouser, Wheaton College, Wheaton, Ill.

Jack and Jill Bible Club Camp, Cedar Springs, Mich. Children's Camp (7-14) June 23-Sept. 1. Christian Workers Conference, July 31-Aug. 4. Write: James Ver Lee, 1847 Lafayette SE., Grand Rapids, Mich.

Keewahdin Bible Conference, Port Huron, Mich. June 30-Sept 3. Write: Rev. Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

Lake Geneva Youth Camp, Lake Geneva, Wis. Junior girls (8-12), July 1-15; senior girls (13-17), July 15-22; junior boys, July 22-Aug. 5 and senior boys, Aug. 5-12. Write: Registrar Kenneth Jorgensen, 4107 N. Major Ave., Chicago 34, Ill.

Maranatha Bible and Missionary Conference, Muskegon, Mich. June 24-Sept. 3. Adult and youth conferences. Write: Mr. H. M. Skinner, manager, Maranatha Bible Conference, Muskegon, Mich.

Midwest Keswick Bible Conference, Mound, Minn. May 30-Sept. 3. Adult and teenage. Write: K. B. Sewall, Mound, Minn.

Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Ia. June 30-July 4; Aug. 3-12 and Sept. 1-3. Write: R. R. Brown, 2006 Douglas St., Omana 2, Neb.

Okontoe of the Northwoods, Lakewood, Wis. Boys, June 16-Aug. 24; girls, Aug. 18-31. No classes. Recreation with morning and evening devotions. Write: D. Steeves, Camp Okontoe, Lakewood, Wis.

Peniel Bible Camp, Medicine Lake, Minn. July 30-Aug. 5. All ages. Write: Dr. Paul S. Rees, President, 810 So. Seventh St., Minneapolis 4, Minn.

Piatt Lake Bible Conference Association, Strongs, Mich. July 1-Aug. 6. All ages. Write: Piatt Lake Bible Conference Association, Oakland and Saginaw, Pontiac 15, Mich.

Camp Tadmor, Cook Station, Mo. June 16-Aug. 11, children (10-18). Adult Labor Day Conference. Write: Camp Tadmor, 3406 Havenbrook Dr., St. Louis 21, Mo.

Wenonah Bible Conference, Standish, Mich. Aug. 5-19. Adult. Write: Bernard Didier, 410 N. Walnut St., Lansing, Mich.

Winona Lake Bible Conference, Winona Lake, Ind. July 15-Sept. 3. Write: Winona Lake Bible Conference, Winona Lake, Ind.

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MUSKEGON • MICHIGAN

Youth Haven, Wolf-Lake, Mich. June 15-Sept. 1. Write: Youth Haven, Box 175, Muskegon, Mich.

SOUTH

Ben Lippen Conference Center near Asheville, N. C. June 12-Aug. 19. Children (8-12), young people and adults. Write: Ben Lippen Conference, Route 4, Asheville, N. C.

Great Smoky Mountains Bible Conference, Bryson City, N. C. May 11-13; June 8-10; July 8-15; Aug. 12-19; Sept. 7-9; Oct. 12-14; Nov. 9-11; Dec. 7-9. General. (Young people, June 8-10.) Write: J. B. Marchbanks, Bryson City, N. C.

Lake Louise Conference Grounds and Hotel, Toccoa, Ga. Children (8-15), June 18-20; young people, July 1-Sept. 3. Write: Lake Louise Conference Grounds and Hotel, Toccoa, Ga.

WEST

Bible and Missionary Camp, Collbran, Colo.—Children's Week, July 10-15; Youth Week, July 17-22; Family Week (all ages), July 24-29. Write: C. L. Gustafsen, Director, Box 907, Grand Junction, Colo.

Cannon Beach Bible Conference, Cannon Beach, Ore.—July 15-28 and Aug. 12-Sept. 3. Adult conferences. Write: Rev. Archie McGill, Box 398, Cannon Beach, Ore.

Clydehurst Christian Ranch, Billings, Montana—Children's Week, Aug. 3-18; Youth Week, Aug. 20-25; Gen. Conferences, Aug. 27-Sept. 3. Write: Montana Gospel Crusade, Billings, Montana.

The Firs, Bellingham, Wash.—Boys and Girls (9-12), June 27-July 1; Junior High, July 11-15; General (family), July 20-30; High School, Aug. 20-26. Write: Mrs. Douglas Anderson, 139 Cable St., Bellingham, Wash.

Hume Lake Conference, Dinuba, Calif.—May 1-Sept. 15. Children's camps, youth camps, adult conferences. Write: Walter A. Warkentin, P. O. Box 576, Dinuba, Calif.

Lake Sammamish Bible Camp Association, Seattle, Wash.—July 8-22. Cihldren's camps from June 18-Sept. 3; Adult Conference, July 8-22. Write: Judith Lunbom, Secretary, c/o Bible Book Store, 120 Pike St., Seattle 1, Wash.

Mount Hermon Bible Conference, Mount Hermon, Calif.—June 15-Sept. 10. Write: Dr. Fulton C. Lytle, Mount Hermon, Calif.

Pike's Peak Bible Conference Association—Aug. 5-23. Write: Delmar Vollbracht, 308 North 16th St., Colorado Springs, Colo.

Young Life Ranches (Star Ranch, Colorado Springs, Colo., and Silver Cliff Ranch, Buena Vista, Colo.), June 11-25; July 12-Aug. 23. Write: Star Ranch, P. O. Box 1519, Colorado Springs, Colo.

CANADA

Blue Water Conference, Wallaceburg, Ont.—June 24-Sept. 3. Family Conference (all ages). Write: R. M. Martin, Manager, 95 King St. W., Chatham, Ont.

Canadian Keswick Conference, Lake Rosseau, Muskoka—June 22-Sept. 8. Entire family (supervised children's program). Write: G. W. Bish, 14 Park Road, Toronto, Ont., until June 15. After June 15 write: Ferndale House, Muskoka, Ont.

Frontier Lodge, St. Hermenegilde, Que.—Boys' camp (over 10), July 14-28; girls' camp (over 10), July 28-Aug. 11; Junior camp (under 10), Aug. 11-18; Young People's conference, Aug. 25-Sept. 3. Write: Dr. Arthur C. Hill, 39 Dufferin Ave, Sherbrooke, Que.

Glen Rocks Bible Conference, Rosseau, Muskoka Lakes, Ont.—June 30-Sept. 3. Family Conference with special features for young people and children. Write: Glen Rocks Bible Conference, 145 Evelyn Ave., Toronto, Ont.

Guelph Bible Conference, Guelph, Ont.—Bible Conference (adults), July 1-28; Summer Bible School (young people 15-30), July 28-Aug. 26. Write: Guelph Bible Conference, 46 Davisville Ave., Toronto, Ont.

Pioneer Camps (I.V.C.F.), Port Sydney, Ont.—July 3-Sept. Children's camps, teen-age camps and conferences. Write: The Secretary, Pioneer Camps, 30 St. Mary St., Toronto, Ont.

ORGANIZATIONS

Bible Club Movement, Lake Erie Bible Conference Grounds, 4032 W. Lake Road, Erie, Pa.—July 9-22. Children 8-16 years. Write: Mrs. W. C. Parker, 2430 Station Road, Wesleyville, Pa.

Biblical Research Society Prophetic Conference, Rosedale Grove, Laureldale, Pa.—Aug. 26-Sept. 3. Write: Mrs. Irvin A. Spatz, 1521 N. 12th St., Reading, Pa.

Blessed Hope Bible Conference (Hiawatha Land Baptist), Piatt Lake Conference Grounds—July 23-Aug. 5. Children, Young People and Adults. Write: Hiawatha Independent Baptist Missions, 1910 First Ave., S. Escanaba, Mich.

Christian and Missionary Alliance Conferences; Write: 260 W. 44th St., New York 18, N. Y.

Methodist Camp Grounds, Des Plaines, Ill.—Aug. 19-26; Camp Hebron, Attleboro, Mass.: General Conference—June 29-July 8, Children (8-13)—July 20-29, Youth Conference—Aug. 27-Sept. 3; Bible and Missionary Conference, Medicine Lake, Minneapolis, Minn.; July 9-16; Delta Lake, Rome, New York: Delta Lake Convention—June 28-July 8, Delta Junior Camp—July 14-21, Delta Senior Young People's Conference—July 21-28; Nyack Senior Young People's Conference: Missionary Training Institute, Nyack, N. Y.—Aug. 4-11; Summit Grove Camp, New Freedom, Pa.—Aug. 3-12; Youth Conference Camp, Summit Grove, New Freedom, Pa.—July 22-27; Bible and Missionary Conference, 900 S. Cooper St., Arlington, Texas—June 22-July 1; Trails End Boys and Girls Bible Camp, Trails End, Batesville, Ark.—July 16-21; Pinecrest Camp, Ozone, Ark.—July 27-Aug. 5; Canby Camp, Canby, Ore.—July 19-29; Redmond Conference, Redmond, Wash.—July 5-15.

Moody Bible Institute Conferences: Write: 153 Institute Place, Chicago 10, Ill. Grandview Park Baptist Church, Des Moines, Ia.—May 13-20; Winona Lake, Ind.—June 24-July 1; Cedar Lake, Ind.—July 22-29; Denver Bible Conference, Judson Memorial Baptist Church—Aug. 12-19; Immanuel Baptist Church, Iron Mountain, Mich.—Sept. 16-23; Calvary Baptist Church, New York City—Oct. 21-28 and First Presbyterian Church, Tacoma, Wash.—Nov. 4-11.

Philadelphia School of the Bible Deeper Life Conference, Harvey Cedars, N. J.—June 1-3. Young People's Conference. Write: PSB, 1421 Spring Garden St., Philadelphia 30, Pa.

Pre-Millennial, Soul-Winning Conferences: Atlanta, Ga.—July 29-Aug. 5; Chattanooga, Tenn.—July 29-Aug. 5; Lake Louise, Toccoa, Ga.—Aug. 6-12. Write: Dr. Fred Garland, Box 17, Roanoke, Va.

Providence Bible Institute Summer Bible Conference, Barrington Campus, Providence, R. I. July 1-Aug. 24. Write: Conference Registrar, Providence Bible Institute, 100 State St., Providence, R. I.

Scripture Press Summer Conferences: Camp Pinnacle, N. Y.—July 9-13; Winona Lake, Ind.—July 16-20; Gull Lake, Mich.—July 25-27; Cedar Lake, Ind.—Aug. 30-31. Write: Scripture Press, 434 S. Wabash, Chicago, Ill.

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June 18-23	LAKE LOUISE CHILDREN BIBLE CAMP (Ages 8-15)
June 25-30	LAKE LOUISE CHILDREN BIBLE CAMP (Ages 8-15)
June 30-July 7	OVERCOMERS BIBLE CONFERENCE Dr. Chas. Seidenspinner, Director
July 9-15	SWORD OF THE LORD CONFERENCE Dr. John R. Rice, Director
July 15-21	CHICAGO HEBREW MISSION (Dr. Torry Johnson, Pres.) Rev. Milton Lindberg, Director
July 21-28	CHRISTIAN BUSINESS & PROFESSIONAL WOMEN OF AMERICA. Mrs. Helen Baugh, National Director
July 28-30	MIRACLE BOOK CLUB Mrs. E. M. McClusky, Director
July 30-Aug. 5	SUDAN INTERIOR MISSION Rev. Parris W. Reidhead, Jr., Director
Aug. 6-12	PRE-MILLENNIAL SOUL-WINNING CONFERENCE Dr. Fred Garland, Director
Aug. 13-18	FISHERS OF MEN (National Convention) Chief Walter A. Anderson, Pres., Director
Aug. 19-26	YOUTHSPIRATION CAMP Rev. "Rog" Malsbary, Director
Aug. 31-Sept. 3	GIDEON'S RALLY (Zone 5) Mr. Milton Brooks, Zone Director

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July 7-July 14—United Presbyterian Young People's
Aug. 4-Aug. 19—Believers' Bible Conference
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J. E. Hill, Business Manager
Stony Brook Assembly
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August 6-10. Lee Robertson, Paris Reidhead, Miss Joy Ridderhof, John Sergey, William L. Thompson. 5 days, from $16.00 (half rate for ministers and missionaries)
August 11-19. Dr. and Mrs. E. R. Kellersberger, L. E. Maxwell, Janz Quartet, Coulson Shepherd, R. A. Forrest, Norman B. Harrison, Miss Joy Ridderhof. 9 days, from $24.00.

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Southern California Bible Camp, Forest Home, Calif.—July 7-14. Boys and Girls Camp, age 10 and up. Write: Mrs. B. E. Merritt, Registrar, 221 W. Hermosa Drive, San Gabriel, Calif.

Trenton's "Northover Bible Camp" Conference, Bound Brook, N. J.—June 21-24. Adult and Youth. Write: Young People's Sunday School Council, 1618 Pennington Road, Trenton 8, N. J., Frank Farrell, Director.

World-Wide Evangelization Crusade, Ebenezer Conference Grounds—Aug. 13-19; Penn Grove Conference Grounds, York, Pa.—Aug. 20-26. Write: Rev. Dave Cornell, Box 125, Frackville, Pa.

Young People's Retreat (17-29), Lake Geneva, Wis.—June 23-July 1. Write: Mr. J. C. Barkley, Registrar, 1143 South Highland, Oak Park, Ill.

Youth for Christ Summer Conferences: Ocean City, N. J., 1st Conference—June 16-23, 2nd Conference—June 23-July 1; Winona Lake, Ind.—July 1-15. Write: Youth for Christ International, 220 West Monroe St., Chicago 6, Ill.

Coming Conventions

IN THIS FEATURE, CHRISTIAN LIFE brings to its readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Christian Business Men's Committee International: Fourteenth Annual Convention, Toledo, Ohio—October 17-21. Headquarters: Commodore Perry Hotel. Write: Donald MacDonald, Room 1107, 10 S. LaSalle St., Chicago 3, Ill.

Christian Business and Professional Women of America: Missionary and Bible Conference, Port Jervis, N. Y.—July 7-11. Write: Rev. F. Leon Taggart, Tri-State Bible Conference, Port Jervis, N. Y. July 14-18—Saugatuck, Mich., Westminster Lodge. Write: Christian Business and Professional Women, 412 Transfer Bldg., Fort Wayne, Ind. July 21-28—Toccoa, Ga., Lake Louise Hotel and Conference Grounds. Write: Mr. A. J. Philippi, Lake Louis Hotel and Conference Grounds, Toccoa, Ga. August 11-18—Cannon Beach, Ore., Cannon Beach Conference Grounds. Write: Rev. Archie McNeill, Box 398, Cannon Beach, Ore.

Christian Life Magazine: Summer Institutes of Writing, Montrose Bible Conference, Montrose, Pa.—August 20-25; Winona Lake Bible Conference, Winona Lake, Ind.—August 6-11; Medicine Lake Bible Conference, Minneapolis, Minn.—August 13-19; Lake Okoboji Bible Conference, Arnolds Park, Iowa—August 3-4; Gull Lake Bible Conference, Gull Lake, Mich.—August 7-13. Write: Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill.

Conservative Baptist Association of America: Annual Meeting, Buffalo, New York.—June 6-11. Headquarters: Prospect Avenue Baptist Church. Hotel headquarters: Richford Hotel. Evening services will feature Dr. James G. McGinlay of Brooklyn, New York; Dr. H. H. Savage, Pontiac, Michigan; Dr. Howard F. Sugden, London, Canada; and Mr. R. G. LeTourneau, Longview, Texas. Write: Conservative Baptist Association, 2561 N. Clark, Chicago, Ill.

Evangelical Free Church of America: 67th Annual Convention, 2nd since merger of Evangelical Free Church of America (Swedish) and Evangelical Free Church Association (Norwegian-Danish), at Winona Lake Christian Assembly, Winona Lake, Ind. June 20-24. Write: Dr. E. A. Halleen, 2950 Nicollet, Minneapolis 8, Minn.

Free Church Youth Fellowship: 11th Annual Conference, Winona Lake Christian Assembly, Winona Lake, Ind. June 18-24. Write: Phil Gustafson, 4211 N. Hermitage, Chicago 13, Ill.

Free Methodist Church of North America: Quadrennial General Conference, Hillsdale College, Hillsdale, Mich.—June 13-27. Write: Rev. Ernest Keasling, Winona Lake, Ind.

Free Will Baptists: Fourth Nation-wide League Conference—July 3-5; National Sunday School Convention—July 6-7; Woman's Auxiliary Convention, July 9-10; National Association of Free Will Baptists, July 10-12—Nashville, Tenn. Write: Rev. Damon C. Dodd, Promotional Secretary, 3609 Richland Avenue, Nashville, Tenn.

Gideons International: International Convention, Philadelphia, Pa.—July 18-22. Write: W. W. Gothard, 212 E. Superior, Chicago, Ill.

Southern Baptist Convention: San Francisco, Calif, in Civic Auditorium—June 20-24. Hotel Headquarters—Sir Francis Drake. Write: Porter Routh, 127 Ninth Avenue N., Nashville, Tenn.

PLACEMENT SERVICE

THERE IS NO CHARGE for this service, designed to help individuals desirous of entering Christian work and Christian organizations with personnel needs. Write to the box number listed with the position or individual in which you are interested, in care of CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois. Letters received will be forwarded to persons or organizations involved, and all subsequent communication will be direct. Include qualification with your letter of inquiry.

Positions Open

Male

High school principal and director of education in Mission schools in Kentucky mountains. Training and experience in administration needed. Challenging opportunity among young people. Box J-205.

Business manager. Must have college degree and training in business. Evangelical in faith, prefer someone who could do a little teaching in Business Department. Box J-210.

Professor of Chemistry, Doctors degree required. Sound evangelical faith and preferably someone who could teach physics course as well. Box J-215.

Experienced man in the field of business administration, bookkeeping, etc. Also able to teach in the field of commerce. Must be born-again, consecrated Christian with a love for lost souls, a missionary vision. College in southern U. S. Box J-220.

Director of Public Relations wanted by accredited Bible college. Rocky Mountain area. Prefer one experienced in Christian college field. Evangelical, non-sectarian following. Box J-225.

Advertising space salesman. Prefer a man who has had some space-selling experience, draft exempt. Excellent opportunity for a man with a clear-cut testimony desiring to get into Christian work. Give details of experience and salary desired. Box J-115.

Multilith printing trainees, stock room clerk, shippers and warehouse men; age 20-30. Christian publisher. Chicago. Box J-145.

Female

Christian housekeeper-cook for children's institute. Friendly, jolly person who likes to do extra things for children. Eastern part of country. Box J-230.

Secretary-bookkeeper. Opportunity for Christian with ability and desire for full-time Christian service. Business department of visual aids supplies. Southern Michigan. Box J-235.

Matron for girls' dormitory in mission high school. Kentucky mountains. Needs to be a motherly counselor, good disciplinarian and competent work supervisor. Box J-240.

Summer worker for leading Daily Vacation Bible School in different rural churches. Must be experienced in teaching local helpers, children, leading singing, and generally supervising the work. Financial basis: room, board and free will offerings in the different schools. Pennsylvania. Box J-245.

Christian home for the aged needs consecrated registered nurse or a licensed practical nurse with New York State license. Box J-250.

Christian cook needed for home for the aged in East. Box J-255.

Christian housekeeper to live with a brother and a sister. No objection to children. Good salary. Opportunity to work in gospel chapel. Eastern Canada. Box J-125.

Typist. Chicago location. Five-day week and employee benefits. Christian publication office. Box J-105.

Sales correspondent. Young lady with ability to write own letters. Should be interested in promotion work. Position should prove interesting and challenging for someone with initiative and a knack for ideas. Box J-110.

Secretaries, sales promoters and order-clerk typists, age 18-30, wanted by strong Sunday school publishing house in Chicago. Box J-140.

Secretary-clerk for New York office of Christian organization. Must be good typist. Dictaphone or ediphone experience desired. Ability to write own letters. Five day week, good salary, interesting work. Box J-150.

Christian woman able to take care of a home and three small children. Modern conveniences. Box J-120.

Both

College instructors in history, English, sociology, etc. Born-again, consecrated Christians for college in southern U. S. Box J-260.

Bookkeeper for position on college staff. Favorable working conditions. Retirement plan and Social Security benefits. Christian environment. Box J-265.

Cook. Modern kitchen. Christian environment. Retirement advantages including Social Security. Box J-270.

Director of Youth and Education for large Baptist Church in Mid-West city. Should be somewhat familiar with the educational program of a fair-sized city church, with vision, initiative. Excellent opportunity for qualified person. Box J-280.

Christian couple, young man or young lady to take charge of swimming, recreation and possibly handwork at a Bible Camp near Madison, Wisconsin. July 9-August 13. When writing give age and other necessary information. Box J-100.

Graphic arts assistant. Familiar with layouts, typesetting, printing, routing of jobs, able to purchase in this line. Christian publishing house. Box J-150.

Large Christian organization in Washington, D. C., wants bookkeeper, children's worker, camp counsellor, cook, gardener (5 persons). State references and pastor. Box J-155.

Writer and Editor: Young man or woman with background in Bible, English, and writing (4 years of college or equivalent), to write and edit Sunday school and DVBS lessons. Sunday school and/or DVBS experience desired. Editorial trainee job now open, involving printing production and initial editing, which leads to staff position. J-160.

Stenographer, with good testimony, for Christian travel bureau. Must be interested in missions, geography and travel. Box J-130.

Teachers wanted by sound Christian liberal arts college. Fields: chemistry, mathematics, music, organ, Spanish. Master's degree or better preferred, though will consider experience. Box J-170.

Situations Wanted

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Young married man, 27, desires position with Christian concern. Five years' experience as timekeeper in large printing and bindery plant. Completely familiar with payroll, distribution of costs, printing procedures. Some experience in sales work. Would like to be of real Christian service to employer. Box J-500.

Experienced Bible Teacher and missionary would like to teach Bible in high school, college, or Bible school. Orphanage or similar situation considered if Bible teaching work in community possible. Age 40, two children. Anywhere the Lord leads. Box J-505.

Seminary student with B.A. and wide experience wishes summer position. Qualified pianist, youth director, song leader, etc. Excellent references. Age 23. Box J-510.

Business College Grad, accounting course, desires work in Christian organization. Experienced salesman. Veteran, married, age 35. Prefers Chicago or Wisconsin area. Box J-540.

Experienced salesman (Life Insurance) desires to become associated with a Christian organization in the New England-New York area. College grad. Business Administration major. Previous business experience. Married, with young family. Age 37. Active Gideon. Box J-545.

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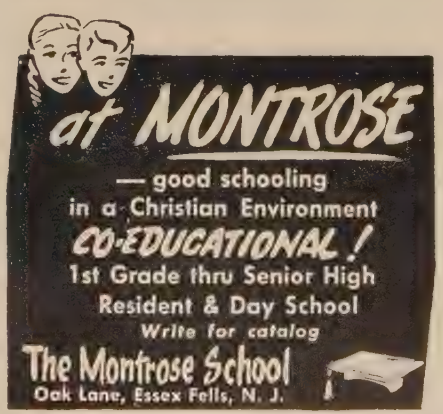

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Christian teacher, 34, married, 2 children, desires position. B.A. from orthodox Christian university. Also M.Ed. Qualified to teach History, English, Bible in High School. Would consider work as educational director of a church. Box J-555.

Young married man, evening student at Shelton College, desires position in office of Christian organization. Over ten years' experience in general office work, rapid typist and stenographer. Box J-570.

Missionary unable to get back to China seeking some phase of Christian work where he can serve Christ and win souls. Served in China eighteen years. Has wife and four children. Box J-575.

Conservative, fundamentalist family man, age 43, in good health; 6 years' advertising experience, 6 years' public high school teaching and superintendent, 15 years as full time Presbyterian pastor interested in position in Christian business, school, or other institution. Holds Th. D. degree. Box J-580.

Business Manager—now employed by leading liberal arts college—desires position in Christian school, institution, or organization. Age 33, married. Business Administration degree. Box J-565.

Female

Bible Institute and business college grad, experienced in office work, would like Christian work. Also experienced in church and radio piano and organ playing. Now in California, prefers to remain there. Box J-515.

Houghton College Grad ('50) with Bachelor of Music in Piano, candidate for June, 1951 M.A. at Teacher's College, Columbia University, desires college teaching position for Sept. '51. in theory, counterpoint, or piano and other music courses. Also interested in gospel team work (2 years' experience); arranging music for a quartette. Would also be able to coach girls' sports. Box J-520.

Youth worker interested in counselor position at summer camp during July and August. Box J-525.

Christian girl in nurses' training to prepare for mission field in Africa desires part time work in Christian organization. Grad of Northwestern Bible School. Can type. Box J-530.

Children's worker, grad of University of Dubuque, June, '51, with B.A. in Music, interested in children's work. Majored in piano, single, age 23. Experienced. Box J-535.

Young woman with A.B. from Christian college, experience as a piano teacher, organist and choir director in liturgical church, desires position in teaching and organ work in Christian service Box J-560.

Christian young woman with B. S. in Commercial Education and five years' teaching experience, also church soloist, youth worker, desires position in church or Christian organization for summer. Might consider it permantly if conditions were favorable. Box J-585.

Housemother or some similar position in Christian institution wanted. Box J-590.

Pianist would like to work with an evangelistic party. Several years' of piaso, also organ, and able to do duet and trio work. Bible college grad. Box J-595.

Experienced piano teacher, graduate of the Cincinnati Conservatory of Music, wants position in Christian school in the Northwest—Idaho, Oregon or Washington. Box W-100.

Husband and wife, former managers of a large fraternal sponsored orphanage, now "born again," seek similar position in Christian home. Will furnish highest references from Christian leaders in Pa. Box J-600.

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Train Up a Child . . .

by Roberta Stewart

EDUCATION begins at home. And if you are a Christian parent, your job outranks all others. For yours is the task of raising children in the nurture and admonition of the Lord.

Since the spiritual training you give your children is most important, it should permeate all your family relationships. You must live godly lives in front of your children, making sure you maintain a sweet, consistent testimony despite any aggravation. And if you want the spirituality of your home to have its greatest impact, never neglect family worship. Time spent together studying the Bible and praying, exchanging experiences and singing hymns, will influence your children for good long after you have relinquished reins of parenthood.

And it is through your prayers and witnessing that your children will first realize Christ's claims on their lives. Don't wait for a Sunday school teacher or minister to lead them to the Savior. Rather, ask the Lord to use you as His instrument.

It is also through you that your children will catch a vision for missions. One family of our acquaintance uses mealtime to put the youngsters on speaking terms with mission stations. Consulting atlases and maps, they quiz each other on geographic locations of missionaries around the world.

A regular Scripture memory program is equally important. "Thy word have I hid in my heart that I might not sin against thee" is no idle challenge. Wanting to prevent the gossip that often takes control of family dinner tables, another Christian couple uses that time for Scripture memorization.

As valuable as mealtime is for such guidance, it offers an opportunity for other training as well. Haven't you been amazed at the lack of culture among some Christians? Maybe the fault lies with parents.

First, of course, is learning by example. Tintypes of Grandpa drinking coffee out of his saucer may be fun to look at—but it's not as funny to watch. Make sure your table manners are above reproach before teaching your children how to act. Incidentally, a good book on the subject of etiquette is *I Seen Him When He Done It*, reviewed in May Christian Life.

Behavior in church, social amenities and restraint of speech and conduct should come under parental supervision. Maybe you can engage in some amateur dramatics to teach these lessons. Do everything wrong at the dinner table some evening; teaching by error often is very effective. Then ask the children to pick out your mistakes. And don't neglect positive instruction. Encourage your daughter to say "thank you" when your son pushes in her chair. Demonstrate how to manage a spoon, knife and fork, which piece of silver to use first. Teach them not to air likes and dislikes in front of others.

Of course, you will no more let your children miss Sunday school than you would condone their missing public school. Help them form the habit of honoring the Lord's day early in life. Unless your congregation conducts a junior church for youngsters, keep the family together during services so that you can guard your children's behavior. A pastor in a neighboring city is made glad by seeing families of his church occupy front rows during morning service. Then, instead of discussing the preacher during Sunday dinner, one of the families discusses the sermon, with each child reviewing one part. The parents explain points which are not perfectly clear.

Another important part of education is guidance. Who are your children's companions? What is their life work to be? Are they well-adjusted socially? Your active interest and understanding in these everyday problems can mean the difference between success and failure for your offspring.

Besides helping them resolve their social thinking, you're responsible for developing their aesthetic appreciation. Enjoyment and understanding of classical literature and music, of masterpieces in art and literature inspired by the Christian faith, of grand old hymns of the church, often depend upon you as a parent. Accompany your children to art museums and concerts, read great literature, such as *Paradise Lost*, with them, include time-honored hymns in family worship.

Being Christian parents is a full-time job, demanding attention to every phase of family life. But you will be a success if you look to the Lord for guidance, making use of every facility at your disposal. END

The Church and Christian Education

by Nels Andersen

CHRISTIAN Education is an all-inclusive term. Touching on every phase of our church life, it includes the Sunday school, Weekday Church School, Vacation Bible School, young people's training groups, camps, leadership training, recreational program, missionary education, family life, parent education and community projects.

But because the program is so all-inclusive, it must be *organized* if we are to obtain maximum benefits. Thus, a supervisory board or committee, commonly called the Board of Education, is a *must*.

This body is responsible for the church's entire educational program. Its members, from three to nine in number, are selected in the same way as members of other church boards. They should have vision for the work, experience in the field and a willingness to put knowledge into operation.

From its members, the board selects a chairman and secretary. *Ex-officio* members include the pastor, director of religious education, Sunday school superintendent and heads of auxiliaries. Together, they correlate, administrate and supervise the educational work of the church.

The Board of Education should have regular monthly meetings at which they discuss accomplishments, progress toward certain goals and plans for weeks and months ahead. By all means, keep the church informed of what the board is doing.

Duties of the Board:

1. To make an annual report of their

(*Continued on page* 93)

Money by the bushels rolled in from Huntington's Organ-ized Labor Drive, when 250 students, faculty and staff members earned $2,500 in one day. Pictured with their organ, these students are presenting proceeds of the drive to Pres. Elmer Becker.

Many residents welcomed the opportunity to prepare their gardens for winter. Lauren Flick is seen plowing with a tractor donated by the owner of Folk Farm Supply in Huntington.

PICTURE STORY

How To Raise Funds

by Webster C. Muck

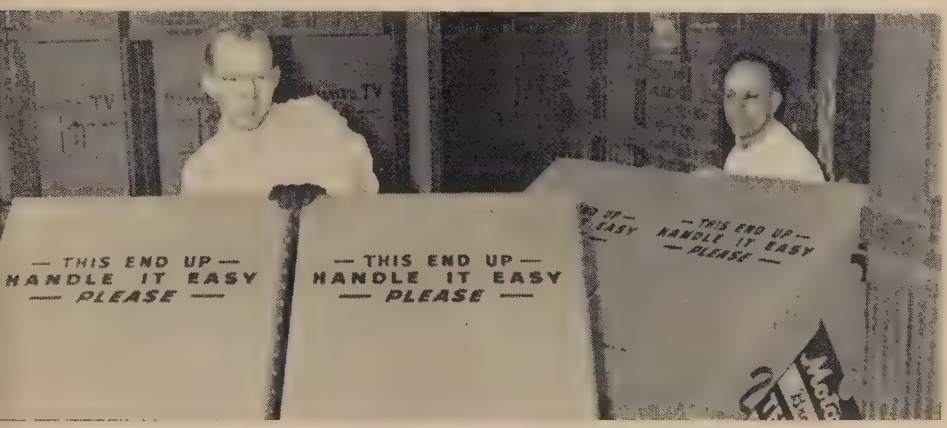
IN PLANNING and carrying through any public project, organizations must keep in mind three basic relationships: to their own members, to the community of which they are a part and to God.

The Huntington College student body conducted a money-raising campaign which was eminently satisfactory in these respects. After carefully drawing up plans, a governing committee of three asked the Huntington City Chamber of Commerce to declare a Thursday in November as "Organ-ized Labor Day." Students, faculty and staff were dismissed from regular routine to take any available job. Proceeds went into one fund for purchasing a memorial organ.

Cooperation was good. The mayor signed the proclamation; the college family joined in with enthusiasm; calls came for workers.

As a result, the student body became unified through participation in a common objective. The town thoroughly enjoyed a scheme of money raising which offered them something in return—labor power and pep. And the project was glorifying to the Lord, because it afforded contacts between Christian students and townspeople. END

Football Coach Bob Leiman switched from pigskins to hamburger as he did short orders for Nellie Elser. She spent the day car-hopping for him at popular Johnny's Drive-Inn.



Gordon Smith, music professor, left, Webster Muck, professor of philosophy, right, worked for Caswell-Runyan Manufacturing Company loading television cabinets for shipment.

Dr. Becker, president of Huntington College, spent most of the day gathering late fall vegetables from his garden. His helpers: daughter Ruth, left, and Colleen Proudfoot.

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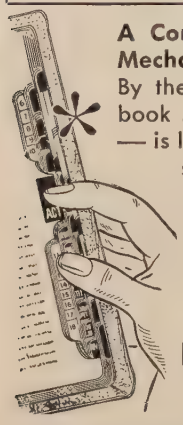

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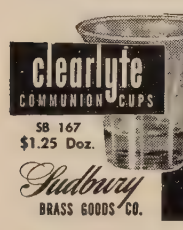

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THIRTY to one. That's the amount of time public schools have with each child per week in proportion to time allotted Sunday schools.

Obviously, the one hour on Sunday must be made to count if it is to compete with influences of the secularized thirty. But many Sunday schools are missing the mark because of poorly trained teachers, lack of enthusiasm, too little know-how, poor promotional efforts, neglected visitation.

Something can be done, however, to eliminate these hindrances to powerful Sunday schools, as the Assemblies of God have proved through their annual Sunday school convention.

So if your denomination is looking for ways to revitalize sluggish schools, here are some tips from a group with know-how.

1. Awaken people to the need. A permanent promotional campaign by pastors and superintendents to stress work of the Sunday school and literature crusades to bring its activities into homes are effective. These are natural springboards to the greatest inspiration of all—meeting with other Christians at a dynamic convention.

2. Get the ball rolling. You don't have to start big. The Assemblies held their first convention nine years ago at the publishing house library in Springfield, Missouri, where denominational leaders studied methods for stimulating Sunday school growth.

But interested lay people demanded an expanded convention the next year. And since then it has mushroomed until the Shrine Mosque is not adequate to accommodate the more than 6,000 who attend.

3. Give them something to come for. In three days of convention, the Assemblies of God provide more practical Sunday school helps than the average Christian assimilates in a year of reading.

Qualified leaders conduct simultaneous workshops on all phases of Sunday school activity. Introductory lectures, supplemented by mimeographed notes, provide background material. Question and answer periods pin point workers' individual needs.

Inspirational meetings and speakers are the backbone of the convention. Each morning and evening a different phase of the work is presented at mass meetings. Dynamic leadership, good music and down-to-earth information spark more effective service.

Stressing learning by seeing, workers demonstrate the "how" of visitation, show visual aids in action and give other top-notch visual presentations.

In a large exhibit room, workers with know-how man departmental booths. There, conventioneers are counseled on particular problems, gather pertinent literature and stock-up on needed materials.

4. Don't neglect convention publicity. Complete newspaper and radio coverage put Assemblies of God in the public eye during convention week. Thus, they keep enthusiasm high, and townspeople are awakened to the importance of Sunday school.

What are results of such a convention? Interest in Sunday school on a grass-roots level is boosted. Increased efficiency of teachers and superintendents results. Recognition of good work breeds enthusiasm. Revitalized schools follow.

You'll find additional help on how to hold a Sunday school convention in "Way To Do It" during months to come.

Visual presentations such as "Good Ship S.S. Evangelism" get enthusiastic response.

ROLE OF CHURCH

(*Continued from page 89*)

progress to members of the church.

2. To place an outline of the educational work of the church in the hands of workers at least a year in advance.

3. To prepare an annual budget, submitting it to the church for approval.

4. To appoint workers in the educational branch of the church annually (excepting the Sunday school superintendent, who is elected by the congregation).

5. To survey housing, equipment, curricula and personnel needs of the church, making necessary appropriations.

6. To arrange for an annual dedication and recognition service of workers.

7. To provide a leadership training program for the church.

8. To supervise all teaching in the educational program.

9. To provide curricula for the various departments, correlating the over-all curriculum.

10. To promote an active church-home relationship.

11. To engage in community projects which relate to the church.

12. To outline a well-balanced missionary education program.

13. To plan for seasonal days and occasions, such as Children's Day, Rally Day, Christian Education Week, National Sunday School Week, Family Week, Youth Week.

14. To appoint temporary and permanent sub-committees.

15. To conduct an active program to reach unchurched people in the community.

16. To provide a program of summer activities, enlisting children, youth and adults in VBS, summer camps, assemblies and conferences.

Objectives of the Board:

1. To help individuals become conscious of God and have a sense of personal relationship with Him.

2. To lead them to accept Jesus Christ as Savior and Lord.

3. To develop in them Christian character, manifested through daily living.

4. To present the Bible as divinely inspired, leading them to deeper experiences with the Lord.

5. To encourage understanding and practice of deep prayer lives.

6. To develop in those we teach a desire to participate in the life and work of the church.

7. To awaken consciousness of our world-wide missionary responsibility.

8. To enable members to contribute to community betterment.

Each age group and organization within the framework of the church's educational work will have specific objectives in its teaching and training programs. But the preceding objectives are the foundation on which the entire educational framework is built.

Finally, the Board of Education should make sure that the program they outline is carried out. They must often review and evaluate their activities. For a Christian education program sparked by men and women who love the Lord can revitalize the spread of the Gospel as can no other agency. END

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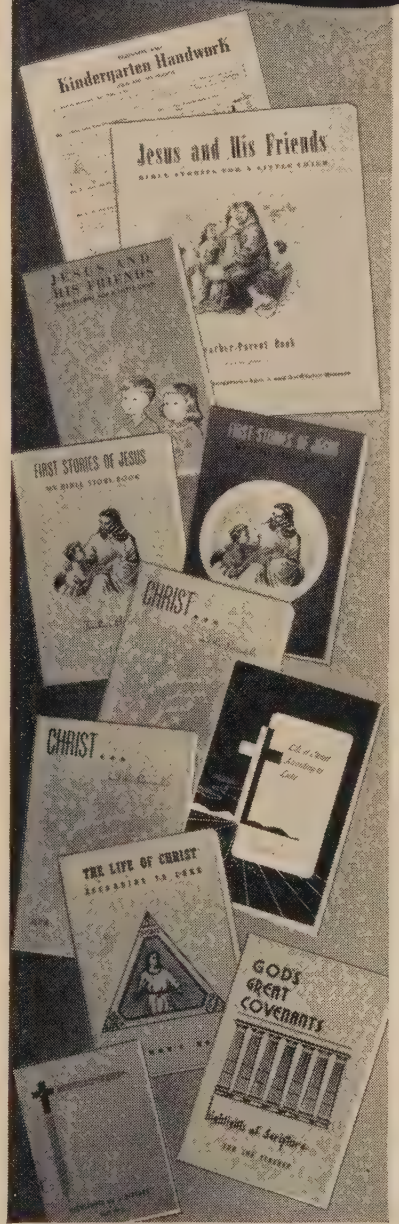

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Weekday Church Activities

IF THE church is to succeed in its tremendous task of Christian education, it cannot depend on its Sunday program alone. For important as a thriving Sunday school and church are, they provide children with religious training only one day in seven.

One very successful way of getting boys and girls off the streets during the week—and into church where they can hear the Gospel—has been worked out by a church located in the heart of Chicago's south side.

When the Rev. Carl Lundquist came to Elim Baptist Church as pastor, he reasoned that the church's investment in buildings, rooms and materials was lying idle most of the week, even though it should be working for God every day. At the same time, many of the boys and girls loitering on the streets were more familiar with the inside of local police courts than with the inside of a church. He soon came up with a solution: Friendship Center. And the program he developed may be just what your church needs to do a top-notch job of Christian education in your community.

As a starter, you'll need a committee, preferably appointed by the church to insure its wholehearted interest and cooperation. Have them enlist a part-time worker to supervise the program and secure volunteer assistants. Be sure to clarify the purpose of this program: to provide activities so attractive that children will want to attend and hear the Gospel.

Of course, you will need to divide groups according to age, sex and interest of the children. Elim finds the following breakdown effective:

Boys' Club for boys nine to thirteen. This craft club devotes an hour to leathermaking, braiding, airplane modeling, printing, woodwork, and one-hour to worship.

Pioneer Girls for girls nine to thirteen. Includes classes in cooking, sewing, painting, knitting, artwork, along with a strong devotional program.

"8" Club for children too young for the other two groups. Basically a child evangelism class which meets after school, it has the added feature of simple handwork.

KYB Club, instituted at irregular intervals. This Bible training class is for children who have accepted the Lord in other groups. They study the Bible for spiritual growth and go through Wallis' *The New Boy.*

Nursery Class for pre-school youngsters. During an hour and a half program one morning a week, very young children get acquainted with the church and Bible school. Mothers, too, are helped when the church takes their children for this period so that they can go shopping. Often, this service helps lead parents to the Lord.

Weekday released time classes. During an hour class after school, seventh and eighth graders follow a regular Bible study.

Work hours. Promising children, usually teen-agers, come to the church office to assist with miscellaneous work.

Boys' athletic program. Meeting on Thursday nights, teen-age boys and spectators have opportunity for wholesome recreation and fellowship.

Children's rally. On Saturday afternoons, at the same time as the matinee in local theaters, the children see educational films, engage in attendance contests, conduct devotional programs, hear guest speakers, play games and entertain neighborhood groups.

Children enjoy craft activities at the Center.

Pioneer Girls for early teen-agers. The standard organizational program is followed.

Junior Church, for youngsters six to ten. Meeting during the eleven o'clock church service, children participate as ushers, song leaders and choir members.

Junior Youth Society, meeting at 5:30 on Sunday afternoon. The society is designed to develop Christian leadership in children between nine and twelve years of age.

Summer camping program. A scholarship fund has been set up to assist needy children. Others "bank" their savings at the Center toward attendance at camp.

How does Elim finance this active weekday program for community children? The church itself provides an annual budget to cover cost of materials, equipment and salary for its now full-time director. Older children bring "shares," part of their tithe money, to help defray expenses.

Does such a program work? Elim's contribution to community well-being has been so outstanding that the Chicago *Tribune* carried a picture story of their work and *The Daily Calumet* ran a front-page article on Friendship Center's activities. The principal of a near by school reports that juvenile delinquency in the community has notably decreased since the beginning of this program. And with it all, scores of boys and girls have been saved.

So if your church has been neglecting children during the week, investigate possibilities of a Friendship Center. It's an investment that pays off in souls. END

SUPPLEMENT
Sunday School Teaching

by Alma Gilleo

ONE good way to draw both churched and unchurched children into a relationship with Christ is through Weekday Church School. An important teaching agency supplementing the work of Sunday school and church, it offers needed training and spreads respect for the Bible and Christianity throughout an entire community.

Many churches have been afraid to inaugurate such a program because of the setback dealt weekday religious education after the Supreme Court's McCollum decision.

However, Dr. Erwin L. Shaver of the International Council of Religious Education recently reported a definite comeback. "There have been reports of all-time highs in enrollment," he said.

Classes operate under one of three workable plans:

Released time. Children are released from school one hour each week to attend Bible classes at a nearby church. Those who do not attend remain in school.

Dismissed time. All children are dismissed, usually during the first or last hour of morning or afternoon. Those who wish attend Bible classes.

Free time. When it is not possible to secure school time, classes may be conducted after school, evenings or on Saturdays.

Here are the steps to follow in starting Weekday Church School:

1. Write to the state board of education to find out legal status of Weekday Church School in your state.

2. Form a planning committee from representatives of all churches willing to cooperate. Plan well ahead of time so that your committee will be united before meeting with the school board. Weekday Church School is most successful when conducted as a cooperative projects of the churches in your community.

3. Plan a budget and ask cooperating churches to pledge specific amounts for expenses.

4. Select a curriculum which is educationally sound and non-sectarian, but true to the Bible. (A course meeting these requirements for grades three through seven may be obtained from Christian Education Press.)

5. Choose qualified teachers.

6. Decide on a convenient meeting place.

7. Prepare announcements to parents, explaining what Weekday Church School is and where classes will be conducted. Also prepare a permission slip for parents' signature admitting their children to classes.

8. After all plans are made, request meeting with your local board of education to present the plans for approval.

Don't let a few difficulties discourage you from starting classes. Often a convenient meeting place is the biggest hurdle, but even this can be overcome. Some groups hold classes in public school buildings. To avoid legal entanglements, however, it is better to meet in a church or building near the school.

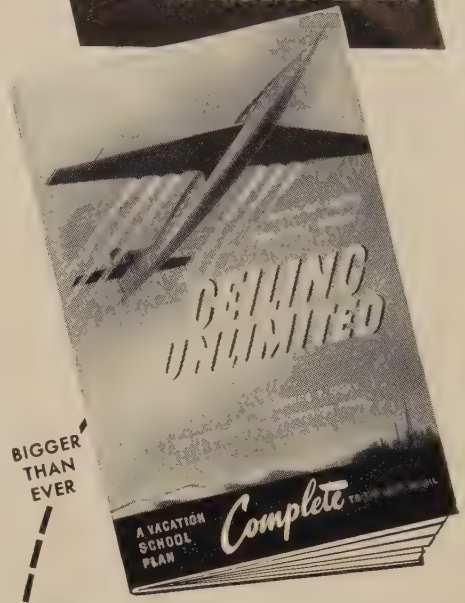
The right lesson material for Weekday Church School classes is important. Often school officials have refused permission to conduct the classes on released time simply because the curriculum was inadequate or sectarian. These officials look for three things in a course of study: *solid Bible content,* presented from a non-sectarian viewpoint, *up-to-date teaching methods* and *provision for character improvement* through the teaching.

Every activity in class should be correlated with the lesson theme for the day. A typical class period will include one or two opening songs, prayer, presentation of the lesson and filling in of workbooks.

Since the children have been accustomed to strict discipline in public school, it is helpful to conduct these classes by the same pattern. Public school authorities appreciate good supervision because a minimum amount of time is lost in getting the pupils back into school routine when your classes are over.

There is a place in your community for Weekday Church School. Begin now to make necessary arrangements for classes in September or January. END

A VACATION SCHOOL PLAN Complete TO THE LAST DETAIL



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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

SERVING as guest editor of Spiritual Clinic again this month is the well-known Christian leader, Dr. V. Raymond Edman. Dr. Edman brings a wealth of practical experience in Christian activity to the readers of CHRISTIAN LIFE. President of Wheaton College and a leading Christian educator, he also has served as a pastor and as a missionary in South America. His facile pen has contributed much to scholarly Christian literature, and his ability as teacher and Bible expositor is well-known.

It is with pleasure that we again present Dr. Edman to you, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns. Address your questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.

■ **Much has been said by us evangelicals against taking verses out of their context. But don't you think we do the same thing ourselves with such verses as Prov. 29: 1 and Luke 13: 3?**

Prov. 29: 1 has no "context," since each Proverb is a separate statement of spiritual truth. Luke 13: 3 is our Lord's statement of that same principle. He gives two illustrations from current events of His day and then a parable of the fig trees by way of a lesson. In each case I believe the reference is to unsaved people.

■ **Our pastor doesn't think that women should have any part in teaching Sunday school or any part in church services except singing. He takes as his Scripture I Cor. 14: 34, 35. Would you please explain what this verse means?**

I Cor. 14: 34, 35 does not refer to Christian service on the part of women, but rather to the then current practice of women to whisper to their husband in church. The New Testament has many references to the ministry of women—Phillip's daughters who "prophesied" (preached), Acts 21: 9, and the like.

■ **I have been saved for two and a half years and still at times have no yearning or desire to read God's Word. Why is this? I know I'm saved, and really wish I had the hunger for God's Word that noted Bible scholars do.**

I think you may be trying to compare yourself with others, especially with men who are older in the faith. If I were you, I would set my face steadfastly to read a portion from the New Testament each morning and from the Psalms at night. In a short time you will have an appetite for the Word. Read it and live it!

■ **Some Christians believe they can do certain things and it won't be sin because it doesn't hurt them, while it might be sin for another to do the same thing. Do you think that what is sin for one isn't sin for another?**

Rom. 14 deals with borderline cases of conduct, in which one person can do something which is not allowed by the conscience of another. We are taught to obey our own conscience, not to judge our fellow Christians, and not to condemn ourselves in that which we allow.

■ **Recently I heard a radio minister say that people who have gone on to their heavenly home are not living in a state of peaceful bliss, as some people suppose, but in a state of anxiety for their relatives and friends on this earth. What do you think?**

There is no indication in Scripture that Christians who have departed this life are in such a state of anxiety. Paul said that to depart and be with Christ was "far better" (Phil. 1: 23). He also said, "To be absent from the body (is) to be present with the Lord" (II Cor. 5: 8). The story of Dives indicates anxiety on the part of the unsaved (Luke 16: 27-31). To recall the sorrows and remorse of the earth would not be heaven. For that reason, I believe the Lord declared, "For, behold, I create new heavens and a new earth; and the former shall not be remembered . . ." (Isa. 65: 17).

■ **In Gen. 28: 15, Josh. 1: 5, Heb. 13: 5 and many other passages, are the words, "I will never leave thee nor forsake thee," or similar words. How can these verses be reconciled with Judges 16: 20, "And he (Samson) wist not that the Lord was departed from him."**

Scripture teaches the abiding presence of God with His true children. It also teaches that the consciousness of that presence, with its power and fellowship, can be broken by sin. It was in that sense that the Lord was departed from Samson. Later, when Samson was anew in the fellowship of God, he was conscious of returned strength.

■ **Is it wrong to write popular songs, especially if the song is about a girl other than the man's wife? Are there Bible references regarding the writing of popular songs? What is your opinion of dancing for which these songs are written?**

Scripture says: "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your heart to the Lord" (Col. 3: 16). Does "popular music" meet that standard? I think not. Dancing involves physical contact which is injurious to Christian conduct and consistency.

■ **Do you think that the mentally ill, or the insane, will be saved? It speaks about demons being driven out of people in the Bible, but does not mention the insane.**

I believe that those who have never been mentally well have no more responsibility than little children who die in infancy without having come to the age of accountability. The believer who becomes mentally ill may commit acts worthy of condemnation in a sane person, but I do not believe the Almighty holds him responsible for them.

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is designed to introduce new products, along with those already tested and approved by alert Christian workers, which will improve the effectiveness of your ministry.

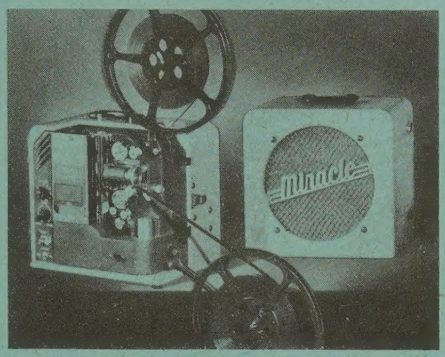
16mm Projector

If you're looking for a simplified projector that does a top-notch job at new low cost, the Miracle Projector is for you.

Model Number 2, most recently produced, is twelve pounds lighter than before and two-thirds its former size. The entire moving mechanism contains only one pair of small precisioned gears, sealed in oil. The intermittent sprocket movement, one of Miracle's most unique features, has been refined further in this model. The minute six-prong star that engages the three-quarter-inch cam now is made of an alloy several times harder than before. Thus, lifetime wear is insured.

The Miracle Projector promises you extreme quietness, along with maximum light and clear pictures. It has no wire belt, requires no oiling.

A sound-silent projector, it provides high-fidelity sound without wear and tear on the film, important to churches that must consider economy of projection.



For information on 16mm projectors, check item No. 697-A listed on the next page.

For further information on features and new price reduction of the Miracle Projector, contact the manufacturer, C. O. Baptista, Wheaton, Illinois, by checking below.

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Now your church, educational unit or school can enjoy the advantage of flexible division of interior space. For with these movable partitions, layout changes are possible with a minimum of time and effort.

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For further information on movable walls, check item No. 697-B listed on form below.

to maintain because they do not chip or crack. Flush surfaces are easily washable.

To make maximum use of your building space, investigate the installation of movable walls. An illustrated catalog showing actual installations and containing full specifications is available free of charge. The manufacturer: Mills Company, Cleveland, Ohio.

Church Signs

Churches who want something different from the familiar gable-top signs that hang between two posts now can select from a number of very attractive bulletin boards.

The manufacturer has designed one bulletin board with a distinct early American look for churches that have New England or Early American type architecture. It has fluted columns, urns and a scroll across the top.

The model pictured here follows a distinct Twentieth Century trend, blending either with modern architecture or with many older, typically Midwestern churches.

All signs are equipped with a grooved inner message board, interior lighting and a door fitted with brass lock and hinges. The name of the church, hand-lettered on a "frosted" glass panel, is illuminated at night from within.

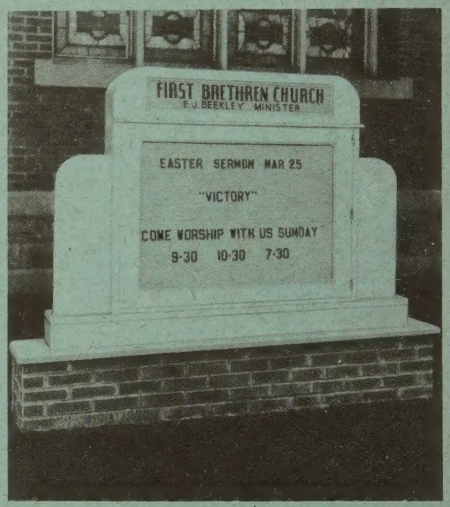
Churches have a wide selection of removable "Unitype" letters in both steel and aluminum. They also have choice of black letters on white or white letters on black background.

These signs, mounted on masonry platforms are fastened with two inverted bolts cast in the masonry. Complete information on all models will be furnished on request by the manufacturer, The Winona Church Sign Company, Winona Lake, Indiana.

Coming . . .

Next month introduces CHRISTIAN LIFE'S first church equipment directory, slated to become an annual feature of your magazine.

In this directory you'll find valuable helps on locating and using all equipment your church needs to function more efficiently. Read it; be sure to employ it.



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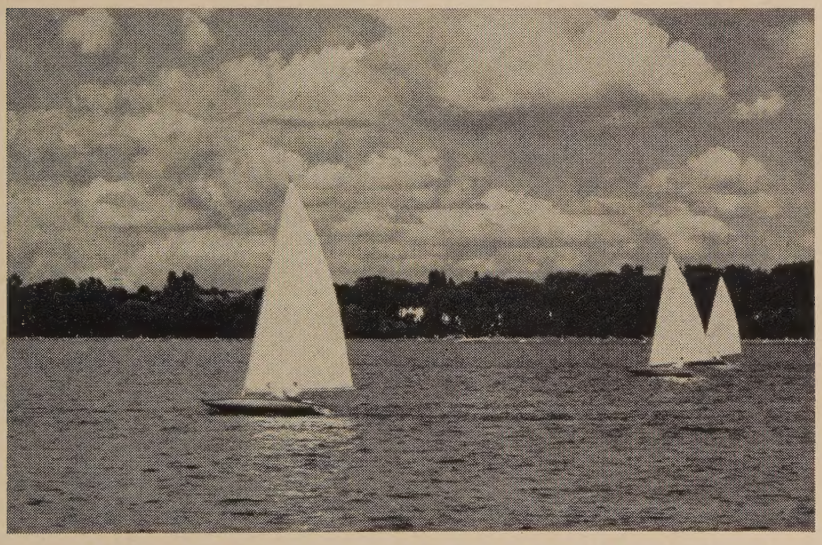
Winona Lake

Once again, this summer, conference-goers from all over America will meet at beautiful Winona Lake for spiritual feasts and physical relaxation. Scores of internationally known men of God have been invited to proclaim the Word of Life to the thousands who will come to hear. You can't afford to *spend* your vacation this summer when you can *invest* it for eternity at Winona.



58th Annual Winona Lake Bible Conference

July 15 to September 3, 1951

Dr. J. Palmer Muntz, Director

- **Outstanding Musical Talent**
- **Ideal Recreational Facilities**
- **Excellent Accommodations**

SEVEN WONDERFUL WEEKS

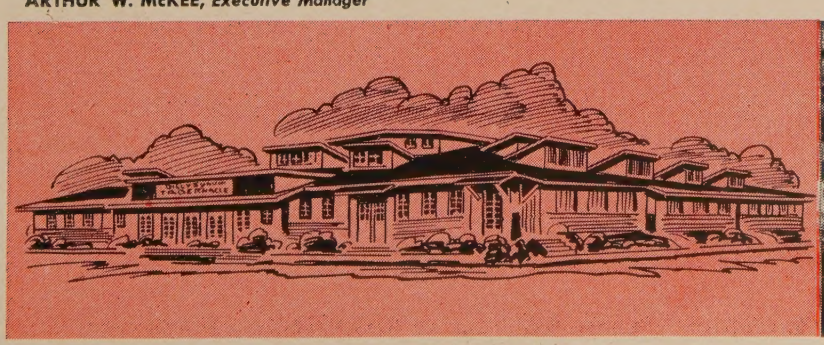
AMONG CHRISTIAN FRIENDS

Complete Summer Season June 18 through Labor Day.
Send your reservations and requests for further information to

WINONA LAKE *Christian Assembly, Inc.*

ARTHUR W. McKEE, *Executive Manager*

WINONA LAKE, INDIANA



COME to beautiful Wheaton this Summer!

Yours will be a pleasing combination of thorough academic study, delightful outdoor recreation, and enduring Christian fellowship when you attend Wheaton College this summer. You may register in classes for a period of two, four, six, eight, or ten weeks.

Young men planning to enter military service may take advantage of Wheaton's accelerated academic program before being inducted!

PUT WHEATON IN YOUR SUMMER PLANS

June 12 - 22
Inter-Session

June 23 - July 20
First Four-Week Term

July 21 - August 17
Second Four-Week Term

Free Tuition during Inter-Session to full time Christian Workers.

COMPLETE OFFERINGS IN

College Courses — all divisions

Graduate work in Theology and Christian Education

Conservatory of Music including Sacred Music

High School Courses—Wheaton Academy

Wheaton College

WHEATON, ILLINOIS

WHEATON COLLEGE, Dept. 161
Wheaton, Illinois.

Please send me your Summer School catalog and complete information concerning the items checked below.

(__) College of Liberal Arts

(__) Graduate Work in Theology and Christian Education

(__) Conservatory of Music including Sacred Music

(__) Inter-Session and Christian Workers Institute

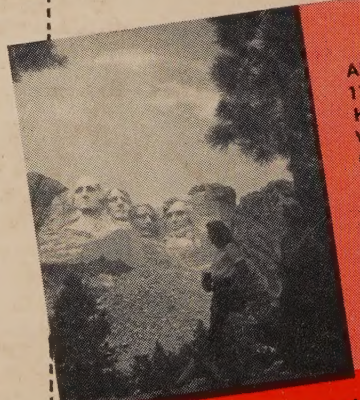
(__) Black Hills Expeditions

(__) Honey Rock Comp

Name_____

Street_____

City_____ Zone____ State_____



ANNOUNCING! The 17th Annual Black Hills Expedition. Wheaton's Western Campus in the beautiful Black Hills of South Dakota! You'll never forget this "vacation-school" combination of the Black Hills Science Station.

INTRODUCING! Honey Rock Camp for training boys and girls. Honey Rock Camp in Wisconsin's beautiful Northwoods providing unexcelled leadership training in young peoples' work. Camp periods for boys and girls.